THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A BOOK has been issued giving the relevant and important parts of four Reports presented to the Church of Scotland General Assembly in the years from 1942 to 1945 by a Commission appointed to explore 'the Interpretation of God's Will in the Present Crisis' (1940), and 'to examine how the testimony of the Church to the Gospel may become more effective in our land, overseas, and in the international order.' The title of the book is *God's Will for Church and Nation*.[1]

The contents are of extreme interest and, we may venture to say, apart from the local origin, of extreme importance. They deal with the Presentation of the Christian Faith to the World of To-day, the Nature and Universal Mission of the Church of Christ, the Modern Situation, and the Church's Duty and Opportunity in the Region of Social and Industrial Life. The Commission set itself to the discussion of the more fundamental theological problems arising out of its remit and the problems concerning the task of International Reconstruction.

Even a summary of the statements here on these great themes would be too long for this brief note. But it may be possible to give readers of this magazine a taste of the quality of the book by a brief outline of its discussion on the Presentation of the Christian Faith to the World of To-day. The Church's first task must be the clear understanding of her own faith, and of the message which the Lord has commissioned her to deliver. That message, in its essential content, must be the same for all times, but in different times different aspects of it need to be specially emphasized, and there is thus a frequent need for restatement.

In each succeeding age of Christian history attention has focused itself on a different aspect of the Faith, so that, while the age lasted, it was against that aspect that unbelief and heresy were chiefly directed and round that aspect the great controversies raged. Thus, the earliest age of all was dominated by the Christian teaching about 'the last things,' and every problem then tended to present itself as a problem of eschatology. This was followed by a long period during which the crux of every problem appeared to concern the Person of our Lord. In the age of the Reformation the focus was in the doctrines of salvation and of the Church.

In our own day it is coming more and more to appear that the central area of conflict is in the doctrine of man. It is in the view they take of human nature—of its status in reality, of the possibilities and resources at its disposal and of its final destiny—that the different varieties of opinion seem to be at odds with one another. There was a day when the unity and stability of Christendom were chiefly threatened by the dispute as to whether or not two natures were conjoined in the one Person of our Lord, and a later day when they were chiefly threatened by the controversy as to whether, in the celebration of the Eucharist, the bread and wine were transubstantiated into the body and blood of Christ.

In our own day these issues seem to many very remote from the present heat of battle which rages rather round the ethical teaching of Christianity, both individual and social. It is, on the one hand, questions of psychology that men are actively discussing, and, on the other hand (and at present even more eagerly), questions about the social order; and it is from such quarters as these that dissent from, and opposition to, the Christian teaching now principally proceed. These are, however, all of them questions that concern the Christian view of man.

It is probable that at no previous time in history has the power of man to solve his own problems, and to be master of his own destiny, been rated so high as in the generations preceding the last Great War—the period marked by the interplay of the so-called humanistic temper on the one hand with the spectacular successes of natural science and technology on the other. The poignancy of our time lies largely in the collapse of the hopes that had thus been encouraged. Men

[1] S.C.M.; 7s. 6d. net.

are now making the uncomfortable discovery that the progress of technology is in itself quite as likely to work for the destruction of the higher interests of the race.

Such disillusionment carries with it a spiritual danger of the gravest kind. It breeds a cynical indifference far more obviously sinister than the zestful and confident humanism against which it is a reaction. Nevertheless, it does help to bring men's minds nearer to the truth of the human situation and furnishes a soil in many ways more suitable for the reception of a gospel the main burden of which is that our hope is not in ourselves but in God.

Here, then, is the Church's open opportunity, 'which we believe it to be God's will that she should seize with resolute vigour and without delay. It may be that the frustration of man's recent hopes of self-betterment is a divinely appointed discipline whereby we may learn to wait more humbly upon God and find the only sure foundation both of our individual and of our social betterment in the prevenient action of His grace.' The Report dwells on this point, the Divine initiative, at some length, and stresses the vital importance of common worship.

It is just the lack of this recognition of the Divine that is the serious fact of our time. 'We are witnessing (wrote Dr. Oldham, quoted in the Report) a fact of immense significance in the life of the world—the coming into existence of a world civilization having the same material basis in applied science, and the growth among the educated classes throughout the world of a common outlook and common attitude to life. This outlook, which may be described as that of secular civilization, is a far more formidable challenge to Christianity than any of the non-Christian religious systems.'

This secularism retains many of the ideals which had their origin in Christianity, and large numbers of people profess these ideals without having any attachment to the Christian faith. This is a dangerous situation for two reasons. In the first place, when so detached, the ideals are in danger of losing their power of conviction and their hold on men's minds. And, in the second place, they suffer inevitable change and deterioration. Take the idea of equality, for example. In the Christian view it is not a natural thing at all. It is equality before God. It is not that I am as good as my neighbour, but that I am as sinful as my neighbour and that therefore he is as good as I.

Similarly with 'the infinite value of the individual.' The individual human being has no infinite value in his own right, but only in God; and with the brotherhood of man; brotherhood is not a natural fact. We are brothers only because we have a common Father in God. Where, therefore, the secularist attitude is likely to be grounded in self-esteem, the Christian attitude is always grounded in penitence. With this secularist temper as such there can be no compromise. All our ideas and standards must be related to a true conception of man's chief end. Every wrong attitude to life, and every mistaken attempt to solve its problems, may be shown to derive in the end from some false view of the status of man in relation to the moral and cosmic order. Hence our strong contention that nothing is more important for the world to-day than a recovery of the true Christian doctrine of man as a being with a limited and dependent status as a created being and dependent for his salvation solely on the initiative of God's grace.

It is of interest to record the translation into English of the first work of the Danish philosopher, Sören KIERKEGAARD — *Either/Or*.[1] It appeared first in Danish in 1843, and the occasion for its production lay in the unhappy circumstance of the author's engagement to Regina Olsen and its subsequent breach. This experience, as we are told in the translator's preface to the first volume, placed KIERKEGAARD almost at a stroke in full possession of his æsthetic and literary powers.

The translation of the first volume is by David F. Swenson, who died before completing the task, and his wife, Lillian M. Swenson. That of the second volume is by Walter Lowrie, to whom students of KIERKEGAARD owe so much, who generously faced the fact that the 'Either' could not be published without the 'Or.' But it looks as though Walter Lowrie would have been glad if another translator than himself had been found. He is not enamoured of this work of KIERKEGAARD'S, in which he finds many passages that are not only badly expressed but tedious examples of argument for argument's sake.

In this work a contrast is made and maintained between a purely æsthetic attitude to life and an ethical attitude. The æstheticist is the author of the papers of which the first volume is composed, the ethicist is responsible for the second volume. KIERKEGAARD himself commented after some years on his book, 'published by Victor Eremita,' in language that those familiar with his standpoint

[1] Oxford University Press; 2 vols.; 42s. net.

will readily understand : ' It is an indirect polemic against speculative philosophy, which is indifferent to the existential. The fact that there is no result, and no finite decision, is an indirect expression for the truth as inwardness, and thus perhaps a polemic against the truth as knowledge.'

In another place, in the second volume of the work under review, KIERKEGAARD gives a more specific explanation of his book, with reference to its title : ' What is it, then, that I distinguish in my either/or ? Is it good and evil ? No, I would only bring you up to the point where the choice between the evil and the good acquires significance for you. Everything hinges upon this. As soon as one can get a man to stand at the crossways in such a position that there is no recourse but to choose, he will choose the right.'

Either/Or is described on the title-page as a ' fragment of life.' It is an apt enough description, and the book itself is somewhat ' fragmentary ' in character. The second volume, it is true, treats at length of two main themes, ' Æsthetic Validity of Marriage,' and ' Equilibrium between the Æsthetical and the Ethical in the Composition of Personality ' ; but the first volume treats of such varied themes as the following among other titles suggest, ' Diapsalmata ' (a group of lyrical aphorisms), ' The Ancient Tragical Motive ' (a study of the spirit of modern tragedy contrasted with the ancient), ' Shadowgraphs ' (an analysis of certain heroines of reflective grief), ' The Unhappiest Man,' ' The First Love,' and ' The Rotation Method ' (in which a philosophy of enjoyment shows how its goal may be reached).

Perhaps it will give a more definite impression of the content and style of the book if we select a few passages from the second volume for quotation. They are taken from ' Equilibrium,' which is the chief paper of the volume. In the following passage the nature and importance of choice are emphasized : ' My either/or does not in the first instance denote the choice between good and evil, it denotes the choice whereby one chooses good *and* evil or excludes them. Here the question is under what determinants one would contemplate the whole of existence and would himself live. That the man who chooses good and evil chooses the good is indeed true, but this becomes evident only afterwards ; for the æsthetical is not evil but neutrality, and that is the reason why I affirmed that it is the ethical which constitutes the choice.'

Here is a characteristic passage, in line with the foregoing : ' What is it to live æsthetically, and what is it to live ethically ? What is the æsthetical in a man, and what is the ethical ? To this I would reply : the æsthetical in a man is that by which he is immediately what he is ; the ethical is that whereby he becomes what he becomes. He who lives in and by and of and for the æsthetical in him lives æsthetically.' It is added in another place : ' By this I do not intend to say that the man who lives æsthetically does not develop, but he develops by necessity not by freedom, no metamorphosis takes place in him, no infinite movement whereby he reaches the point from whence he becomes what he becomes.'

The passage that follows may be taken as a reminder that KIERKEGAARD enters into an intimate study of the ethical individual : ' The more profoundly a man has planned his life ethically, the less will he feel the need of talking every instant about duty, of being fearful every instant as to whether he has fulfilled it, of taking counsel every instant with others as to what his duty is. When the ethical is rightly viewed it makes the individual infinitely secure in himself ; when it is not rightly viewed it makes the individual insecure, and I cannot imagine a more unhappy and agonizing existence than that of a man who manages to put duty outside himself and yet would endeavour to realize it.'

KIERKEGAARD reflects also on the subject of a man's calling : ' The ethical consideration that every one has a calling possesses a double advantage over the æsthetic theory of talent. In the first place, it explains talent not as something occasional in existence but as the universal ; in the second place, it exhibits the universal in its true beauty. For talent is beautiful only when it is transfigured as a call, and existence is beautiful only when every one has a call.'

Though the expositions are mainly in general terms, and not unseldom over-laboured, they are lit up now and again by simple, homely illustration.

The Great Argument.

By the Reverend E. L. Allen, Ph.D., D.D., King's College, Newcastle-upon-Tyne.

The changes through which a civilization passes in the course of its history can be assessed in a variety of ways. One of the most fruitful of these is to ask after the attitude taken up, from time to time, to the ultimate issues of human life and destiny. Each period has its characteristic answer to the abiding questions: Whence do we come? Whither do we go? What can we know? What ought we to do? Amid the welter of philosophical systems to which we are introduced by any such inquiry, it is possible to single out one point of peculiar importance, that of the existence of God and the means by which He may be known. For the question, Is there a God?, is of no merely theoretical interest; it arises out of the deepest stratum of human life and the answers which are given to it are symbols of our endeavours, hopes, and fears in face of the mysterious universe in which our lot is cast. Indeed, precisely because we so often imagine that in constructing an argument for or against God we are but toying with an intellectual possibility, the indirect self-revelation which such an argument furnishes is all the more important.

In his recent book, *Philosophical Understanding and Religious Truth*, Erich Frank has shown us the deeper meaning of the various proofs of God and the extent to which they disclose the character of the whole epoch to which they belong.

The natural theology of Christianity is, of course, the heir to such debates as those which Cicero relates in his *De Natura Deorum*. But the greatest of thinkers in the ancient world were still in touch with the animism of more primitive levels of thought, and so set out from the assumption that 'all things are full of god.' The divine for them was immanent in Nature, whether as *numen* or rational principle, and the question in dispute was the nature, not the existence, of such a power other than the human. Thus Protagoras did not deny the existence of the gods, but merely urged that one should keep an open mind on the subject; Epicurus recognized them but relegated them to a height of bliss and inaction remote from human concerns. Socrates was accused of atheism, but atheism in his case clearly meant the acknowledgment of gods other than those of the Athenian State.

Something of a quite different order enters with Anselm of Canterbury and his ontological argument for the existence of God. It has been refuted over and over again, yet it continually finds fresh champions: the secret of its vitality must therefore lie elsewhere than in its logical cogency. Impossible, we declare, to effect the transition so boldly from the idea to the reality of God; thereby we reveal the fact that what for Anselm were united are for us divided. The fact is, surely, that Anselm is not arguing at all in our sense of the term; what assumes the form of a logical demonstration is actually a prayer, the soul's awe-struck homage to a transcendent Deity who is for it beyond all question. His *Proslogion* is a meditation on God and in the presence of God, which reaches its highest point in the adoring invocation of God as One than whom a greater cannot be conceived, One must simply *must* exist. Anselm gives expression to a primal certainty of God, and in so doing he is the spokesman of an age which had many faults but which was more sure of the eternal than of the temporal. For it the idea of God was self-authenticating; the reverence which He elicited left no room for doubt of His existence.

That Aquinas substituted for the ontological argument others drawn from observation of Nature is due in part, no doubt, to the fact that the background of his thinking is Aristotelian rather than Platonic. But what is true of him is true of the whole period to which he belonged and the change which he represents in theology is symptomatic of a change in the whole intellectual climate of Europe. The splendid confidence of Anselm is no longer possible; Christendom has to meet the challenge of Islam and there is a sceptical strain in the new philosophy infiltrating into men's minds. Aquinas speaks, therefore, for a generation which needs reassurance and is able to find it; the basic Christian faith in God can find support in the whole choir of heaven and furniture of earth. Anselm belonged to a time when reason was so devout that it asked only to be allowed to exercise itself humbly upon the truths of revelation; in Aquinas's day reason claimed rights of its own and in return was willing to accept those of revelation and even to serve as its handmaid.

The modern period brings with it a total change in the situation, as seen most clearly in the reconstruction by Descartes of the ontological argument. The starting-point is not now worship, it is doubt, and doubt so radical that a man's whole world is shaken by it and for hope he must fall back,

paradoxically enough, on his very doubt. That alone restores him to a measure of certainty, the certainty of himself as a doubting individual. But how can man who is fundamentally a doubter face the hazards of life and distinguish truth from falsehood? The answer is that among the ideas he possesses is one—the idea of God—which *must* be true and which guarantees that the world in which he lives is no impish freak of a demon, but solid, law-abiding, and trustworthy. Man, in other words, has now lost his moorings and sails a troubled sea as the captain of his own soul; but he still needs God to give him the assurance that he will be able to bring his vessel into port in the end.

But there were other ways in which this strange mixture of confidence and fear, so characteristic of the modern period, might be met. The certainty which was patently lacking to the intellect might perhaps be discovered in the will. So Pascal thought, when he proposed his wager-argument as a *reductio ad absurdum* of Montaigne's scepticism and relativity. So also Kant, when he demolished the classical arguments for the existence of God and substituted for them his own moral proof.

Pascal, of course, is putting forward an *argumentum ad hominem*; eternal life was not for him a matter of probability. He is right in so far as he sees that in religion one must venture one's total self and that, since nothing less than the whole of one's experience, including perhaps a life beyond this one, can justify the enterprise, there will always be room in it for uncertainty. His mistake is in suggesting the application of coercion to oneself, the deliberate adoption of means to induce in oneself a certain state of mind. His advice is: Act *as if* you believed, and you will acquire faith. But that does not solve the problem, not at least for any acute mind; it only adds to existing doubts the fear that one has been self-deceived.

Kant goes to work in different fashion. His starting-point is not the solitary thinker, sitting pensive amid the ruins of a world laid waste by his own doubts, but the man of moral earnestness who, however perplexed otherwise, is resolved to do his duty. Such a man, in the course of the moral struggle itself, wins to the faith that God exists and takes cognisance of his striving; he may do so, as in the *Critique of Practical Reason*, by an analysis of what is involved in the moral law and its claim upon him, or, as in the *Opus Posthumum*, by recognizing in the voice of conscience the mandate of the Divine Law-giver. In the first case, God is an inference from moral experience; in the second case, He is its ultimate meaning. It is the first view which has been influential in subsequent thought and its weakness is clear; it makes God secondary to man as a moral individual. Certainty lies in man himself, in man wrapped up in his own virtue and very conscious that it is not tainted by self-interest; such a man postulates God because he needs Him for the fulfilment of his self-imposed task.

The nineteenth century produced its own brand of argument; in the will-to-believe we recognize a degenerate form of what found expression in Pascal and Kierkegaard. God is a serviceable, probably even a necessary, hypothesis; He is therefore a reality, or at any rate we are justified in acting *as if* He were a reality. Psychologically, the idea of God is of immense value as providing a centre around which to unify our lives; ethically, it is indispensable, as giving us a sense that life is worth living and that the universe is with the good man in his efforts. Socially, we need such an idea generally entertained in order to provide us with a cohesive force which will resist the disintegrating tendencies of the time and an authority which can curb our anarchic impulses. Biologically, has not belief in God as a supernatural Ally in the struggle for existence the highest possible survival-value?

But all such arguments are fatal in the end to any genuine belief in God. If they do not lead to the cynicism of Freud, for whom religion is a father-fixation which it is high time we outgrew, they lend themselves to exploitation for political purposes and a mysterious Being called 'the Lord' provides a sanction for the intuitions of the dictator and the ravages of his armed hordes. God becomes identified with the race-soul. The whole notion of organizing propaganda for God within and upon oneself is fantastic in the extreme and would only occur to a generation which has lost any vivid sense of what the word 'God' really means. 'Faith itself cannot be enforced by any willed effort or intentional decision'; it is only genuine when it is the homage a man pays to a reality he cannot but acknowledge. In the last resort the only argument for God which is adequate to Him is one which, like Anselm's, is but the expression in logical form of a faith which rises out of the whole self as it stands in awe before His majesty.

But there is no easy way back to where Anselm stood: between us lies the whole modern period with its doubt and its effort after a certainty to be won in face of doubt. We must needs go forward from where we are. What we need is not less realism but more, the abandonment of illusions and fantasies and the frank acceptance of just those features of our life which we seem most concerned to evade. I mean by that what Jaspers calls *Grenz-situationen*, the border-situations of pain, guilt, and death in which our experience is

broken into by a reality which lies beyond it. One such situation we have now created for ourselves, as we stand aghast at the possibility that mankind may blunder upon self-destruction as the result of its latest experiment in knowledge. Human life is like a Chinese vase, priceless in its worth but pathetically fragile; man is master of Nature but has not found the key to his own soul. As Pascal saw, the greatness and the insignificance of man, when they are seen as two aspects of one fact, drive him to God in the end. In the encounter with that in our experience which is most problematic and most perilous, in the unhesitating exposure of ourselves to life as it is apart from God, we discover Him whom we have lost awhile.

'It may be permissible,' writes Frank, 'to make the paradoxical statement that the real proof of God is the agonized attempt to deny God.' Faith is not the absence of doubt, but the conquest of it; and the more keenly felt the doubt, the more confident the faith which issues from triumph over it. If that is so, then the possibility stands open that modern man, just because he does not know God but stands in so great need of Him, may find Him as no earlier generation was able to do.

Literature.

EPISCOPACY AND REUNION.

A NOTABLE book has been 'prepared under the direction' of Dr. Kenneth E. Kirk, Bishop of Oxford, on the History and the Doctrine of Episcopacy—*The Apostolic Ministry* (Hodder & Stoughton; £2, 2s. net). It is one of those books that are calculated, designedly or not, to make the reviewer's task easier. For the zealous editor has not only summarized the contributions of his collaborators in a Foreword but led us in his own first essay into the very heart of the argument.

It may be well to indicate the scope of the book at the outset by naming the subjects of the various essays and the respective contributors: 1. The Apostolic Ministry (K. E. Kirk); 2. The Body of Christ in the New Testament (L. S. Thornton); 3. The Ministry in the New Testament (A. M. Farrer); 4. The Ministry in the Early Church (Gregory Dix); 5. The Doctrine of the Parity of Ministers (T. G. Jalland); 6. Feudal Episcopacy (T. M. Parker); 7. The Post-Reformation Episcopate in England (Beatrice M. Hamilton Thompson, Cecilia M. Ady); 8. Sidelights from the non-Episcopal Communions (K. D. Mackenzie); 9. Ministerial Episcopacy (A. G. Hebert); 10. Epilogue (F. W. Green).

The essays are learned, scholarly, and penetrating, as one would expect from the list of contributors, containing as it does not a few distinguished names; and one is glad to notice evidences throughout the book of real collaboration, as well as the absence of any positive disclaimer of joint responsibility. Perhaps it is not for nothing that Dr. Kirk's part is described as 'direction.'

It is the purpose of the book (and in this we are told the essayists are at one) to emphasize the point that scripturally as well as traditionally, in origin as well as in development, the basic conception behind episcopacy is its sacramental and ministerial character. It is 'the divinely ordained ministerial instrument for securing to the Church of God its continuous and organic unity.' That is why, according to the essayists, it must be perpetuated in the United Church.

Of course the phrase, 'divinely ordained,' presents a stumbling block to many minds; and the phrase, 'continuous and organic unity,' appears to savour not of the spiritual only, but also of the mechanical. But if these difficulties were cleared up, what then?

If the Bishop is simply a diocesan official and his office solely an administrative one there should be no great difficulty in principle in reaching an agreement to organize the United Church on an episcopal basis; but it might not prove to be the best and most useful basis, and the Bishop might eventually become 'the meanest cog in the whole ecclesiastical machine,' or else disappear altogether. If, however, the Bishop is more than a mere administrator; if, as is contended in this volume, he is to be regarded in the 'Catholic' sense as securing the unity and continuity of the Church, then there would be greater difficulty in reaching agreement to an episcopal system of government for the United Church.

None the less this book does good service to the cause of reunion (with which all the essayists appear to be in sympathy) by taking high spiritual ground and stating the difference between 'ministerial episcopacy' and the so-called 'historic episcopate' as virtually a difference between spiritual function and administrative office; and, in the light of this distinction, affirming 'ministerial episcopacy' to be primitive and desirable and the 'historic episcopate' to be neither primitive nor necessarily desirable. After all, it is the affirmation of the primitiveness and the necessity of the 'historic episcopate' that has been standing so long in the way of schemes for the reunion of the churches. Dr. Kirk does not allow us to forget that Anglican Bishops have not always been true *episcopoi*, exercising pastoral supervision over the

flock, but have been in turn 'feudal barons, Tudor civil servants, Whig landed proprietors, Victorian parliamentarians.'

We shall not attempt to enter into the debate as to the relationship between apostle and elder, between essential and dependent ministry, in the primitive Church, nor to consider its bearing upon the problems of the Church of to-day; but we should like to commend for consideration the closing sentences of Dr. Kirk's essay, which admirably sum up the essential message of a helpful and timely book: 'If the Church is to go forward conquering and to conquer in this troubled world, she must go as an instrument divinely forged, inspired, and maintained, and with the full consciousness that this is her true nature. And it is only as she can claim that her ministry derives direct from the Lord Himself in the days of His flesh, and is given her for leadership, for path-finding, and for spiritual replenishment, that she can pursue her victorious yet dreadful pilgrimage undaunted. "As the Father hath sent me, even so send I you," was the charter which established the first apostles in their mission; with the same charter recognizably in the hand of her ministers to-day, the Church will go among men with the strength which comes from knowing what she is.'

W. FULTON.

ST. MATTHEW'S GOSPEL.

Dr. Rudolf Bultmann, visiting Edinburgh before the War, said that Continental scholarship had ceased to interest itself in the literary aspect of the Synoptic problem, and had turned to Form-Criticism. In the nature of things such a swing of the tide, though explicable enough after the high-water-mark achieved by Streeter's book on the Four Gospels in 1934, was bound to be only temporary. A change has again set in, and of this change the present volume on *The Origins of the Gospel According to St. Matthew*, by the Rev. G. D. Kilpatrick (Oxford University Press; 12s. 6d. net), is a welcome and encouraging sign. It resumes certain lines of Streeter's investigations, and proposes for fuller examination certain questions which Streeter left undetermined. Let it be said at once that Mr. Kilpatrick who is Head of the Department of Theology in University College, Nottingham, has written a book of high critical value, carefully planned, patiently and lucidly and constructively argued, and worthy to take an important place in the history of the Synoptic debate. The book falls into three parts.

In the first of these the author re-examines the Evangelist's sources, and decides that three of these, namely, Mark, Q and M, were written documents. Mark was in the form in which we now know it. Q is not recoverable in its original text, for the Evangelist frequently re-writes or conflates his sources. Thus he has re-phrased some of the Beatitudes and also the Lord's Prayer. Besides Mark and Q, the Evangelist drew for the teaching of Jesus upon another written source, M. This document was possibly shorter and less coherent than Q. From it the Evangelist derived some 170 verses. Besides these written sources, the Evangelist was indebted to oral tradition. To this we must trace the *narrative* elements which are peculiar to Matthew, including the Petrine stories in 14^{28-31} 16^{17-19} and 17^{24-27}, etc. These stories had grown up around Mark, and have been added to Mark to supplement it. They are in the Evangelist's style, and were first put into writing by him.

In the second section of the book Mr. Kilpatrick explores the ecclesiastical situation forming the *Sitz im Leben* of St. Matthew's Gospel, and finds the key to the structure and character of the Gospel in the liturgical and homiletic necessities of a highly developed Jewish-Christian community in the period A.D. 90–100. Let us suppose that in the worship of such a Church, Mark, and also Q and M, had been put to use for twenty years in public reading and exposition. Under such conditions the subject-matter of Mark would attract to itself elements derived from Q and M, and these would all be combined in preaching with popular material of a Midrashic kind, Peter stories, Passion and Resurrection stories, and quotation-matter from prophets and psalmists which the congregation was accustomed to hear read. 'As soon as this mass of material became quite unwieldy, it was inevitable that an attempt should be made to build the elements into one manageable whole.' So out of materials familiarized by custom in Divine worship arose the Gospel of St. Matthew. It was intended to enrich the liturgical life and to serve the homiletic needs of the community.

In the third, which is perhaps the most interesting section of the book, Mr. Kilpatrick considers the historical environment of the Church, for the internal liturgical needs of which the Gospel was thus composed, and decides that the Gospel reflects 'an essentially Jewish Christian community, where the building up of a church life in independence of contemporary Judaism was in progress.' This community, though Greek-speaking and non-bilingual, was in close contact with Judaism, and Judaism of a Rabbinical type. While Mark 'reflects Jewish Palestine before the war of A.D. 66–70,' Matthew 'is more akin to the Rabbinism which worked out its programme at Jamnia.' St. Matthew, however, is thoroughly Christian and catholic in outlook. Origin and environment account for its deep engagement with the Law and institutions of Judaism. All the evidence points to a well-to-do and highly organized city Church in Syria, and probably in Phœnicia, about A.D. 90–100. The Gospel was an official undertaking, probably laid on the Evangelist by his Church, and pseudonymous from the beginning.

If the argument is to be intelligently appreciated, the reader will require to have a Greek synopsis of the Gospels in his hands, and to use it assiduously. At one or two points, perhaps, criticism is necessary. Discussing Mt 5^{38-42} Mr. Kilpatrick distinguishes between *v.*[39], which urges non-resistance to violence, and *v.*[40], which urges abstention from lawsuits. He concludes that two sources have

been here combined by the Evangelist, one of them being Q (*v.*[39]), the other M (*v.*[40]). This is to overlook the fact, which the present reviewer pointed out in 'Jesus the Messiah' (1943), that both *v.*[39] and *v.*[40] have their linguistic background in Is 50[6-8]. This would suggest either that both verses go back to an original saying of Jesus, or that the Evangelist found in the Isaiah passage a motive for expanding that saying. Again, not all readers will be satisfied by Mr. Kilpatrick's reasons for assigning the Gospel to another centre than Antioch. Such debatable points do not, however, affect the merits of a very fine book, which marks a very able and original contribution to the elucidation of the Synoptic problem, taking us nearer to the secret of St. Matthew's Gospel than any book yet written. W. MANSON.

THE BIBLE TO-DAY.

In *The Bible To-day* (Cambridge University Press; 7s. 6d. net) Professor C. H. Dodd has once again placed us in his debt for a singularly lucid treatment of the Scriptures in their historical setting and permanent value. The book represents a course of 'open lectures' delivered at Cambridge and the text is based on shorthand notes taken by hearers and revised by the lecturer. The subject-matter is comprehensive. After treating the theme of the Bible as the sacred book of the Christian religion and as recording the history of a continuous community and a revelation of God in history, Professor Dodd discusses the approach to the Bible in the primitive Church, in the Middle Ages, at the Reformation, and in modern times. 'The critical method,' he urges, 'rejects restraint from without upon liberty of interpretation, and at the same time excludes an arbitrary or capricious use of liberty by accepting the intrinsic control of the historical movement within the Bible itself.' From this point of view the Old and New Testaments are discussed and interpreted. All the relevant themes, the significance of the prophets, the nature of the Kingdom of God, the Crucifixion and Resurrection, and the Eucharist, to mention only a few, are unfolded with a masterly hand. Then, history as revelation, and the Bible and the historical problem of our time, and, finally, history and the individual, are made the subjects of separate lectures. Of outstanding interest is Dr. Dodd's handling of the question: 'How then does the biblical view of history interpret our contemporary situation?' in which effective use is made of Professor Arnold Toynbee's enumeration of the four possible lines of action open to people who are aware of living in a declining civilization, archaism, futurism, detachment, and transfiguration. It is in connexion with the idea of transfiguration of our present historical situation that Dr. Dodd finds the true significance of the Bible.

On the one hand, 'an intelligent reading of the Gospels leaves us in no possible doubt what are the precise values which lie under condemnation'; on the other hand, 'evil once recognized and judged becomes a point of departure for some new and original kind of good.' 'In our present situation, therefore, we have this ground of hope: that over and above all the ostensible factors at work there is an overruling factor which is the creative goodwill of God; and to this factor we cannot assign any necessary limits.' Quotations of this kind merely indicate the many good things poured out in this little volume. No better book can be found to put into the hands of those in this troubled era who are looking wistfully to Christianity, as perhaps the hope of the world, but who need an answer to persistent questions before the venture of faith can be made.

VINCENT TAYLOR.

CLERGY AND PRIESTS IN ISLAM.

Professor Samuel M. Zwemer, the expert in things Muhammadan, has written a further little book, *Heirs of the Prophets:* An Account of the Clergy and Priests of Islam, the Personnel of the Mosque and 'Holy Men' (Moody Press, Chicago; $2.00).

Beginning with the startling reminders that King George has more Muslim than Christian subjects in the Empire, and that the Prophet has three hundred million followers in the world, he maintains that it is only common sense to take some pains to understand this mighty people. 'To achieve this, we must know their spiritual leaders. My conviction, after forty years in Arabia and Egypt (including visits to North Africa, India, China, Iran and Java) is that the key to understanding of the masses lies in personal friendship with their clergy, the so-called imams, mullahs, and sheikhs.' So he writes.

For the old and popular idea that there are no clergy and priests in Islam moves him to open derision. And, citing the definition of a priest in Webster's Dictionary, 'one set apart or authorized to perform religious or sacred duties or functions, such as rites, ceremonies, teaching, etc.; one who officiates at the altar, or performs the rites of sacrifice; one who acts as a mediator between men and the divinity or the gods in any form of religion,' he asserts, and underlines it, 'Such priests there are in Islam.'

And therewith he pours out in brief compass masses of facts, handily gathered together in this compact form. Muhammadanism is a totalitarian religion, a Church-State, as Lord Curzon called it; and its policy and its convictions on current matters are fashioned and promulgated, mainly, by its clergy. That is the thesis of the book. It is an up-to-date encyclopædia of knowledge. To take two examples. We have been hearing much in recent years about the Mufti of Jerusalem. What actually is a Mufti? What are his powers and duties? A few pages answer us. Apparently these duties are very large and various, and these powers tremendous and almost unchallengeable. As, for instance: 'Even in our day the Mufti has power to confirm or deny the death sentence in an Egyptian court.' In 1910 a Copt having been found guilty of the murder of the Prime Minister, the Mufti refused to confirm or sanction the death

sentence, because ' as Muhammad had not foreseen and provided against the case of murder by a revolver, no legal sentence was possible '; secondly, ' the murder of a non-Moslem by a Moslem is not a murder within the eye of the law, and not punishable by death '; thirdly, ' the relatives, and not the Government, should bring charge against the culprit.' Here, indeed, is an *imperium in imperio.*

Or, we are reading these days about the rioting of the students in Cairo, and perhaps dismiss it as the unfortunate exuberance of youth, and little more. And yet, really, the thing is significant and ominous. For Cairo is the intellectual capital of Islam, and its University, Al Azhar, claims to be the oldest in the world, with (recently at least) eleven thousand students.

A very vivid chapter describes the place, its quaintly primitive methods, its rigorously restricted course of studies, and the like. But what has to be borne in mind is that Al Azhar is the fountain-head from which there flow across the earth those who will lead Islam and, in great measure, determine its mental outlook in our time. Hence these noisy and violent outbreaks are grave and serious. This is an interesting little book.

A. J. Gossip.

THE RESURRECTION.

Does Christian preaching and thinking make enough of the Resurrection? When it speaks of it, does it speak of it with a New Testament accent? Is our Christian theism Resurrection-theism, as the New Testament theism is?

These questions rise in the mind after a perusal of a new book on the Resurrection. The writer is Professor A. M. Ramsey of Durham University, and he styles his book—*The Resurrection of Christ* (Westminster Press, Philadelphia; $1.00)—' an essay in Biblical theology.' It runs to a hundred and twenty-four pages and comprises nine chapters. All the cardinal questions are handled. The style is excellent. The scholarship is first-rate. The conclusions are orthodox.

After stressing the centrality of the Resurrection in the New Testament, Professor Ramsey examines the Old Testament prophecies which bear on it. He goes on to argue that the apostolic message rested on an event of resurrection as distinct from an event of survival. After evaluating the evidence in 1 Co $15^{3ff.}$, he passes in review some modern theories about the mode of the Resurrection: Strauss's hallucination-theory, Lake's ' wrong tomb ' hypothesis, Keim's ' telegram from heaven.' Form-Criticism is enlisted in the study of the Gospel narratives; there is a discussion of the scene of the appearances; and then comes a theological treatment of the Gospel stories, ending with a Hoskyns-esque exposition of John. Then follows a chapter on ' The Resurrection and the Church.' The final one deals with ' The Resurrection of the Dead,' the Pauline doctrine of the ' spiritual body,' and ' the resurrection of the flesh.' In the Epilogue Professor Ramsey insists that if the Cross is central, it is never seen aright until it is seen in the light of the Resurrection, which, properly conceived, is not ' an illustration of survival ' but the supreme sign and token of the irruption of the powers of the World to Come in Jesus Christ.

One of the charms of this book is its blend of good criticism and theology. If it is critical, it is never aridly so. If it is theological, it is not with the obscure transcendentalism of many moderns. If Professor Ramsey quotes Barth with approval, he is too good a disciple of Westcott to allow himself to become ' air-borne ' when he starts theologizing. (Why does not Professor Ramsey acknowledge his manifest debt to some non-Anglicans like Dr. Dodd? He is not slow to admit his Anglican debts.) Altogether, a sound, readable, and timely discussion.

A. M. Hunter.

MARTIN BUCER.

Emphasis has very rightly been laid on the influence exerted by Bucer upon Calvin during the Strassburg exile, and it has been well known that he influenced the English Reformation, particularly with respect to the Prayer Book. It was natural that such an able exponent of the *via media* in many departments should leave traces in various quarters. That an important place in the history of the Reformation must thus be assigned to him has been demonstrated by Eells and Anrich. The study of Bucer is now, however, enriched by the contribution offered by Constantin Hopf, D.Phil., in his *Martin Bucer and the English Reformation* (Blackwell; 30s. net).

The writer specializes on the short final period of Bucer's career when he was domiciled in England, and as a result of extensive and acute research produces new material and makes some original contribution to an important subject, concluding that Bucer played a greater part in determining the permanent character of the Church of England than has usually been stated. There are chapters on Bucer in England (including a useful examination of the term Suvermerianism), Bucer and the Book of Common Prayer, his *de Regno Christi*, the Vestment Controversy, Bucer and Bishop Gardiner, and, perhaps most informative of all, the work of Bucer in connexion with the English Psalter, Dr. Hopf having discovered ' that Bucer's Commentary furnished large textual material for the notes in the Psalter of Matthew's Bible and that the Superscriptions (Arguments) of the Psalms in that Bible are those from Bucer, and the other fact, that the English Version of the Psalms in the Primer commonly known as Marshall's Primer (in various editions) is that of Bucer's translated Psalter.' The volume contains a number of documents published for the first time, is interestingly illustrated, and has a wide-ranging list of MSS. and books consulted.

Possibly the author makes Bucer more hostile to Puritanism than he really was. The author seems unfriendly to Puritanism, saying, for example, that Puritans ' disregarding ancient continuity, desired a Church disconnected from

traditions and external practices,' Bucer being 'in definite line with the Church of England as opposed to Puritanism.' Cotton Mather speaks rather of 'a party which have unjustly challenged the name of the Church of England.' It was surely not yet obvious which party would prove victorious. Dr. Hopf says that Bucer was 'a strong supporter of Anglicanism, used as such by Anglicans, and an opponent of Puritanism'; but he has to admit Bucer's insistence on Faith as the touchstone of his Eucharistic doctrine, his attitude to the imposition of hands, his objection to anointing of sick persons, to the sacrament being put in people's mouths, to the sign of the Cross over the elements, and other indications that Bucer, while plainly no Puritan, affected the balance in that direction rather than the other, in certain cases his views being rejected as too Puritan. On the whole Calderwood had more right to quote him than had Laud.

G. D. HENDERSON.

The subjects chosen for the Davies Lectures of the Presbyterian Church of Wales show an impressive variety. But they have, none the less, rarely strayed far from the main lines of theological speculation. This volume, *Datblygiad a Datguddiad* (*Evolution and Revelation*), by the Rev. G. Wynne Griffith, B.A., B.D. (Brython Press, Liverpool; 10s. 6d. net), accords well with the tradition. It centres attention throughout on the main subjects of controversy in religious thought in recent times. Part I. takes us back to the days when 'Liberalism' was the last word in 'Modernism.' It surveys carefully the controversy over science and religion as it raged, for example, at the turn of the century, and examines in particular the religious importance of the idea of evolution. The author is clearly much impressed by this approach to religion, but he also believes that the notion of a gradual revelation of God in history and in experience as a whole needs to be supplemented by stressing also the elements of immediacy and transcendence in religious experience. Thus he turns in Part II. to a critical discussion of the Barthians. The student who needs a short informative introduction to this school of theology can hardly do better than turn to this account. Part III. of the volume attempts a new synthesis which shall do justice to the idea of transcendence as well as to the more humanistic notion of man's ascent to God. The main conceptions used here are Unity, Uniqueness, Otherness, and Comprehensiveness. It is shown that these find their supreme embodiment in the Person of Jesus.

Throughout the presentation of this difficult theme, the author maintains the high standard of thoroughness and clarity which readers of his earlier works expect. If the Welsh people live up to their traditions, this timely and scholarly volume will be warmly welcomed. One can but regret that it cannot be brought within reach of a yet wider circle of readers.

The Healing Nation, by Alexander May (James Clarke; 3s. 6d. net). It is easier to describe the contents of this work than to give reasons for dissenting from Canon Raven's enthusiastic Foreword. Mr. May seems to have read a prodigious number of the hortatory books and informative reports published in recent years with a view to diagnosing the cause of the world's troubles and the inefficiency of the Church, and prescribing the cure. He has been impressed by them all, and been at pains to note down his reflections, appreciative or critical or independent. This mass of material might be boring in bulk and seem somewhat invertebrate in structure, so the author has used the device of calling every three pages a letter and dividing the fifty-nine numbered 'letters' into 'batches.' He thus takes himself with the same seriousness and makes the same bid for personal attention as do Dr. Oldham and Commander King-Hall. All the institutions, problems, and tendencies in the modern world are touched upon, and the particular point is made that Christian people ought to function as an elect nation ready for sacrifice and martyrdom.

In *The Old Testament Interpretation of History* (Epworth Press; 10s. 6d. net) Professor C. R. North, D.D., has given us a fine example of the spirit actuating him and his work. He deliberately avoids calling his book 'An Old Testament History,' for, as he rightly insists, what matters to us is not so much the facts as the meaning placed on them. Not that he ignores the actual events; his first chapter is devoted to a summary record of Israel's fortunes. But most of the book is taken up with successive interpretations of events—in the Sagas, the Prophets, the Deuteronomic and Priestly schools. One chapter is given to Eschatology, and the last three are concerned rather with the theology of the Old Testament. The whole forms an important contribution to Biblical studies. This is true, in spite of the fact that Professor North has little new to add to what others have said. A reader is struck by the wealth of quotation, and there are constant references to earlier writers. It is not unnatural that Professor North owes more to the late Dr. Wheeler Robinson than to any other scholar, but he is far from being the only author cited. What is characteristic is the way in which all this earlier material—criticism, history, theology, philosophy—has been worked together into a consistent pattern. Originally addressed, as the Fernley-Hartley Lecture, to Methodist ordinands, this is a book by which all readers may profit.

The Clump of Bushes, by John S. Hoyland (Epworth Press; 4s. net), is an unusual book. It consists of twenty-five dramatic readings, interpreting incidents and people of the New Testament. Each story is told by the person chiefly concerned in the event. The idea is for individual members of a group or a class, if possible in costume, to assume the part of the narrator as they read a chapter to the others. A mother, a child, a brigand, a lunatic, Susanna, Thomas, a centurion, an innkeeper are some examples. 'In

preparing the sketches,' writes the author, 'more attention has been paid to atmosphere than to strict historical or topographical accuracy.' This might be a dangerous guide, but happily Mr. Hoyland does not abuse it. And, as a matter of fact, the sketches give a great deal of information in an interesting way about the whole situation in the New Testament, and about Jesus Himself and His followers and enemies. It is a very good book in every way.

The English Education Act has given religious education a settled place in the school, but there remains a great deal of work to be done by the Church outside the school and in preparation for the school instruction. When it is realized that eighty-five per cent. of baptized children in England fail to become communicant members of the Church it will be realized how great is the call for voluntary service to reach and hold the eighty-five. An account of this service is given in *The Church and Voluntary Religious Education*, a Report of the Teachers' Training and Voluntary Religious Education Section of the National Society's Education Committee, under the Chairmanship of the Rev. Canon Popham, the General Honorary Secretary, York Provincial Council for Religious Education (National Society's Office, 69 Great Peter Street, Westminster, S.W.1). The whole field of religious training, in home and school, is surveyed in an instructive fashion.

Any work bearing the name of Martin Buber is welcome to Christian as well as to Jewish readers. Unfortunately his great work (or rather, series), *Das Kommende*, is available only in German, but those who are more at home in English can gather some idea of this scholar's unique quality from a volume of essays published by the Melbourne University Press (Oxford University Press in this country; 12s. 6d. net) under the title *Mamre: Essays in Religion*, translated by Greta Hort. The first five are comparatively short, though illuminating, and nearly two-thirds of the book is given to a study of Chassidism. This last section may demand a fuller knowledge of the subject than most Christians possess, but the chief effect on the reader is to create a thirst for fuller information. And even if we do not grasp the full meaning of every reference, we can get more than a glimpse of the writer himself. Here we have a man of great learning (not confined to 'Judaica'), wide knowledge of other faiths than his own, deep sympathy for all genuine religion, profound insight, and spiritual experience of great beauty and power. He knows the New Testament almost as well as the Old, and has a marked admiration both for St. Paul and for Jesus, though he is unable to accept our Lord as the final Messiah. The translation is, on the whole, well done, though we sometimes feel that phrasing or spelling might be improved, and from time to time we suspect that the German text is more easily intelligible than the English; Buber's normal style is comparatively simple and lucid. Nevertheless, we have here a book which will give pleasure and inspiration to every serious reader, whatever his religious faith may be.

Christianity in our Parishes.

By Professor W. Fraser Mitchell, Selly Oak Colleges, Birmingham.

Christianity begins daily for most people where ordinary life begins, with lighting the kitchen fire, or doing without it in these times of fuel shortage and preparing breakfast with numbed fingers. It begins with yoking the horse or delivering milk with ears that feel ten times the size of one's head, or punching tickets in a booking-office that has bid farewell to a meagre fire a good twelve hours previously. And it ends with getting the children to bed, patching clothes, mending broken harness or gadgets that cannot now be bought in the shops. For the majority of our parishes are still, and will always be, *country* parishes. Even when people live in a city there is a routine of necessary duties in which most people are involved; and the more a growing number slough off distasteful duties the more these become compulsive for a minority.

Here, then, we come to the very heart of the problem: How shall we make Christianity effective in our time—in our parishes as they actually are? There are far too many in these days, and some even who should know better and who misinterpret the Christian message, who proclaim the need for a doctrinaire 'Christian Action.' They would change the whole face of the social landscape and so make it easier for men to become Christians. Those who think thus forget that environmental doctrines derive, not from the gospel but, from the complex of naturalistic influences which we conveniently summarize as 'the French Revolution.' Whatever else Christianity starts from it does not start from changing the environment, but from changing individuals, who can thereafter be safely left to deal with environment. Christianity is not a *locale* but a climate. It concerns the present and the actual, not the visionary and Utopian. It calls all men to be 'saints'; it knows nothing of 'common or garden'

Christians ; and it constrains some to be prophets. But, except in rare instances, it makes its demands on men and women where they are. Christ, as John Donne reminds us, does not take men from their callings ; He mends them in them.

Probably no single fact at the present day so much requires emphasizing as this : the field in which Christians are called to labour is the ' total ' one of ordinary life. That is why life in our parishes, especially in country parishes, is so significant. There things

> go onwards the same
> Though Dynasties pass.

In great cities, on the contrary, one can easily get a wrong impression of what Christianity aims at. The ease with which large numbers of people can be assembled together for church services and all kinds of communal activities in dependence on the churches, the possibility of intricate segregation and regrouping within the masses so collected, the tendency to create a centre or focus which is then regarded as the real heart of Christian life : all are pitfalls into which urban Christianity is constantly falling. The artificially created activities so characteristic of cities and the gregariousness which many mistake for fellowship combine to associate Christianity in the minds of many with special tracts of life and not with life itself. Great numbers of men and women are prevented from recognizing the true mission of Christianity by hearing of a multiplicity of activities in which they cannot hope to take part. They are left uncertain whether they are merely less socially privileged than some who work shorter hours, and whose work being cleaner than theirs makes possible a more ready change-over from work to club or class, or are leading an inferior type of Christian life. The position is analogous to that of the Pacifists and those who became Service men and women in the late war. Too often the utterances of the Pacifists must have created the impression that they regarded their Serving compatriots as slightly undeveloped Christians. So the great mass of men and women—those multitudes whom our Lord beheld with compassion—are left with the feeling that they are debarred from contributing to the Christian effort in its most vital form.

The churches have a clear duty to prevent this sort of misapprehension. It will not be rectified by ' snappy ' paragraphs in church magazines suggesting that ' hubby ' stay at home one evening a week so that ' Mums ' may join some group that meets on the church premises, or that Mary or Tom is quite old enough to be allowed to an annual camp run under church auspices. The emphasis here is still wrong. The suggestion remains that something done directly under church influence has in itself a peculiar value. There are certain things done in the church as a building and by the Church as a living body which carry not only peculiar but unique values. The corporate worship of God, the exposition of the Word, the opportunity for Communion—these are first essentials in the experience of any company of Christians and so of every parish. They should be recognized by all as central in the life of a parish regarded as a parcel of God's vineyard. Common prayer, meaning by that prayer offered by a community for its particular needs ; the Parish Communion, whether frequent or periodic ; systematic instruction in sermon, children's address, or at the Lord's Table : these represent the primary obligation of the Church. But Christianity does not end there. Christianity may begin with these, or be reinforced by these, but it has also to do something as a result of these.

It is now within nine years of the centenary of the preaching of John Caird's immortal sermon *Religion in Common Life*, and yet, even in Scotland, men require to be reminded both what religion is and how it finds its field of action in the ' common life.' The contemporary tendency is for the Church to concern itself with an ever-increasing number of spheres of action, as if its task was the building of a Napoleonic Empire in which country was to be added to country. This line of action is a belated outworking of German political Idealism, which was always troubled by the relations in which ' societies ' stood to one another and to the State, and which in its final vicious expression, as uttered by Othmar Spann, denied the possibility of human relationships, and substituted the conception of the inter-relation of organized groups. But the mission of Christianity is to individuals and only becomes concerned with a group as individuals who have had similar experience, and so realize the fuller possibilities of personality that lie beyond mere individuation or distinction, and are made a society or ' one body ' in Christ.

But the nature of this new society being such there will always be those who are in the ' body ' who have never seen one another's faces and would not understand one another's speech. They are moved, however, by the same incentives to perform their daily tasks, widely different as these must be for the Ross-shire shepherd and the African native. *It is Christ that worketh* in them *to will and to do* ; and where His people are His Church will be, and be in action. If we are to claim that Christians are ' the Israel of God ' we must accept the full implications of our avowal. We cannot rest content in the performance of a new ritual, centring in and commemorative of

Christ. If *Christ our Passover is sacrificed for us* we must be prepared to make the desert journey, and we cannot allegorize that journey by reference to theological controversies, ecclesiastical warfare, and the like. If Christ is the *Word of God* we must realize that this Word is applicable to all the circumstances of our lives, just as 'the law given by Moses' (or its developments) showed the Divine concern for many departments of life.

For some this new law seems to be fulfilled if they concern themselves with striving for improved legislation of one kind or another. Christianity demands something more than that. It requires something more continuous and exacting than that. We can all of us work up an enthusiasm for Prison Reform or Child Welfare, especially in public; but what of our private lives in our homes or at our daily work? Most people regard an occasional contribution to the Salvation Army as a ready substitute for fulfilling personally the obligations suggested in the Parable of the Great Assize. But the whole context of the Bible shows that the queries of the Judge are on a purely personal basis. Most of us feel we could undertake some great thing for God. It is the smallness (not the pettiness) of the thing He requires of us that irks us. And, yet, as St. Paul shows in the thirteenth chapter of 1 Corinthians it is the constant and undeviating exercise of Love that alone matters.

If Christianity is to prevail in our land and in the world we must come back to its application to the circumstances of our everyday lives. The Church must make clear to all that the daily work of everyone is, or may be, the service of God. The service in church is, after all, only representative of the widespread service of men everywhere. At Harvest Thanksgiving, and in some fishing communities, this fact is made clear; and as Father Hebert suggests in (*Liturgy and Society*) the great miracle of God's condescension is that the 'corn of wheat' that falls into the ground and dies is of our sowing, and the bread is of our baking, which Christ is pleased to use as a means to give Himself to us. Nor must the value of such modes of thinking be allowed to be glossed as 'mystical' doctrine. We must restore to the people of this incompletely Christianized land that sense of the Divine presence with us in our work which the more superstitious pagan nations still retain. We shall not do this by merely encouraging a religious attitude. Sunday influences soon wear off, whether in school or workshop or factory. We must be specific in our teaching to the young and adults alike. We must try to understand the work they do and make every effort to show them how it is part of a larger scheme, that it is necessary not merely for economic reasons but as part of God's plan for us and our time. Those who are ministers must be prepared to commend work well done in the parish—a well-ploughed field, a good yield of grain, a neat piece of stacking or thatching, cleanliness in the dairy, punctuality in the milk-round, civility in the village shop, the fidelity of the District Nurse, or the pertinacity of the postman in the face of wind and weather. They must strive to get men and women to see their daily work once again as work offered to God, and pleasing to Him, and cease to regard the choir picnic or the Sunday School treat as among the major events of modern ecclesiastical history.

So, too, with religious education in both day and Sunday School. The persistent defect in all syllabuses remains the failure to pass beyond Biblical instruction or Church History so as to relate religion to the children's daily experience. It is true that the teacher of insight can make use of any material to make God real to his class. But the fact remains that for thousands of children religion means stories of rather odd people one hears about in the Scripture Lesson or at Sunday School and is dismissed with other 'childish things' as the years go on. If History teaching can at times usefully start in the present and go backwards, so too might Scripture. It might start with the Conscientious Objectors to Trade Unions, or why certain people in the yard won't participate in a sweepstake—with almost anything that interests a girl or boy and which can only be seen in true perspective when it is seen from the Christian angle.

Nor must we remain too tied to the Bible, which, we should always remember, points away from itself to the Person of whom it speaks. We must not substitute insistence on Bible-reading, however valuable such study may be, for the attempt to lead young people to wait quite simply and naturally upon God in some corner of a stackyard, beside some grey stone dyke, at morning or evening, or 'between-whiles,' as we say in Scotland. Knowledge is but the intellectualization of imitation, and imitation as Kant showed long ago is less than moral, and, as the modern psychologists have shown, an activity of the immature. What we desire for the young is experience; and direct experience of God seldom is mediated by book or in schools of any sort, as the whole Bible itself testifies. It comes to young and old in the concrete occurrences of their ordinary lives, and it is our task, whether as ministers or teachers, to create in the young—and keep alive in the older—the expectancy that that is how experience of God will come to them in turn. It is surely for this that God has scattered men in parishes—

that they might live together and yet have room enough to be alone with Him.

In Charles Williams's wonderful poem, 'Taliessin Through Logres,' the map of Europe is regarded as the form of a young girl. Is it too strange an idea that we might think of our parishes as each in some way the Body of Christ? The child watching his mother baking, the boy asking questions of the pundits of our days, the man working with his hands in the carpenter's shop: are not these what Williams would call 'identities?' For a moment, as it were, He who for our sakes became Man is matched in turn with every life in the parish, and every life is seen in its correspondence with some phase of His. The problem of Christianity is how to make this identity sufficiently real that an increasing number of such experiences become possible, and the incidents of daily work and domestic relationships become the means for the building up of men and women, young and not so young, *unto the measure of the stature of the fulness of Christ.*

In the Study.

Virginibus Puerisque.

Sixty-Five Miles Up.

By the Reverend Derrick Cuthbert, B.A., B.D., Birkdale, Southport.

'In thy light shall we see light.'—Ps 36[9].

I have been looking at some photographs taken thirty, forty-five, and sixty-five miles away from the earth. Did you say 'Impossible!'? It sounds impossible, for no man has ever been so far away from the earth and lived to tell the tale, let alone bring back photographs of what he saw. But over in America they have been experimenting with V2 Rockets and it was from one of these that the photographs were taken by means of a camera worked by electricity. As the rocket soared into the sky the camera automatically recorded pictures of the earth below. And when the camera came down again, and the photographs were developed, scientists were able to see what the earth looks like sixty-five miles up.

So far as I can tell from newspaper copies, the photographs are not very good. The one taken thirty miles away is the clearest. On it a range of hills looks rather like the wrinkles on the back of your hand. At sixty-five miles up the rocket must have tilted, for the horizon runs from the bottom left-hand corner of the picture to the top right-hand corner. On this photograph the surface of the earth is little more than a blur. Nevertheless, it is most interesting, because the horizon is distinctly curved. Someone who knew nothing about the origin of the picture would probably say that it is a photograph of a small slice of a very large ball.

I know that we have been told this often enough at school—'The earth is a globe slightly flattened at the top and the bottom.' I dare say it had not occurred to us to doubt the truth of it. We may even have put it to the test in the approved way by watching a ship steam away from us and disappear, bit by bit, below the horizon. But very few of us have *seen* the roundness of the earth. We are too close to it. It seems flat to us. But if we could take a trip sixty-five miles up we should be able to see for ourselves that what the geography books tell us is true. The roundness of the earth would be quite obvious if we looked at it from a distance.

You may have heard the saying, 'Distance lends enchantment to the view,' and this, of course, is often true, particularly when the view is not very pleasant when seen close at hand. But another thing distance often does is to reveal the truth—truth that we are unable to see when we are close to it. For example, how often people say, 'I thought I was doing right at the time, but now I realize what a fool I was.' When the situation was upon us we imagined that we were acting wisely and well, but later, when time had put it at a distance we could see, alas, that this wasn't the case at all.

If only we could get outside ourselves how different things might seem! That time last week when we were in a towering rage—if we could have seen *that* from a distance it would have looked rather ridiculous wouldn't it? It does now, as a matter of fact. But at the time we were looking at the situation from inside, from our point of view alone, and we thought we were perfectly justified in losing our temper. Now, at a distance, we can see that it was 'much ado about nothing' and we feel sorry that we behaved as we did.

Did you ever hear the lines:

> O wad some Pow'r the giftie gie us
> To see oursels as others see us!

If in those moments of selfishness and bad temper we could see ourselves as others see us—from a distance—it would make a great deal of difference to our conduct. This is one of the reasons why Jesus laid such stress upon loving your neighbour as yourself. To love your neighbour is to remember him; to look at every situation from his point of view as well as your own. Thus it is to look at yourself from a distance, and so to see truth that is hidden when you look at yourself through your own eyes alone.

But Jesus also said—and this was what He put

first—that we must love the Lord our God. The best way to see the truth about life is to look at it as God looks at it. And this is one of the things we are learning to do every time we pray.

Christ Can Make You.

By the Reverend P. N. Bushill, B.A., Seaford, Sussex.

'We are his workmanship, created in Christ Jesus unto good works.'—Eph 2^{10}.

I was one of the 23,721 visitors to the 'Britain can make it' Exhibition the other day. When I heard of the queues, four abreast, and so long that it took two hours to get inside, I wondered whether I should have any chance at all of seeing it. However, choosing a time when the day-trippers were over and before the shop and business people were free, I found that with only fifteen minutes patient and slow progression in the queue I was inside the Exhibition by five o'clock. And what a tremendous Exhibition it is! You can easily get lost in it, though there are Guides stationed in all the Halls to answer your queries and give you guidance. Perhaps more fascinating to ladies than to men, as you could see by the crowds around the gorgeously arrayed mannequins, and in the brilliantly attractive kitchens wherein were displayed all the latest gadgets for cooking or heating. The children's rooms and nurseries were equally well patronized; one could see that many of the visiting children were loth to leave the play-rooms, and even the school-rooms, in which models and toys were arrayed in such life-like fashion. The egg-cup room was unique: over eighty different kinds of egg-cups, with their various faults and failings pointed out, and a machine that produced 30,000 of the perfect model egg-cups in a day! But what's the good of 30,000 egg-cups without any eggs? True there were two real live hens there, but they looked pathetically bewildered surrounded as they were by so many empty egg-cups. And then the materials, the garden tools, the wireless sets, and the electric fires. The one aggravating thing to my mind was that there was absolutely no hint as to what these wonderful things would cost when available in our shops.

You were asked to give your choice as to the best design of these various things that you saw, and there were boxes in which you could register your vote. Guidance was given you, too, as to the principles which should help you to a right choice. It was suggested that you ask yourself three questions:

1. Does it work? Does it do its job well? Does the whistle whistle, or does the teapot pour out correctly?

2. Is it genuine, or is it a sham? Are the materials good? Does it look like what it is, or does it pretend to be something else?

3. Does it look attractive? Do you enjoy looking at it? Do you want to possess it, or is it dull and uninteresting?

As I thought about this Exhibition, 'Britain can make it,' proving to you what in these days after the War Britain can do, I thought about another still more wonderful truth, and that is that Christ can make you! Paul said, 'We are his workmanship, created in Christ Jesus unto good works.' And when you give yourself as raw material into Christ's hands, for Him to make you, then people can ask these same three questions about you afterwards, and they will receive satisfactory replies. These three guiding principles are fully answered in the Christ-made life:

1. It works . . . it fulfils the purpose that God intends for it. It is 'created in Christ Jesus unto good works.' It accomplishes something effective for the Kingdom of God.

2. It is genuine, sincere, trustworthy, honest. There is no sham, no pretence, no hypocrisy. It does not pretend to be what it is not: either by pretending to be better on Sundays by going to church and Sunday school than at home during the week, or by appearing to be worse among one's school friends by pretending to have nothing to do with church or Sunday school.

3. It is attractive. People say, 'there is something nice about that lad,' or 'how considerate that girl is.' They will want to possess what you have. Something of the Beauty of Jesus will be seen in you.

The Christian Year.

Quinquagesima.

The Worth of Unadvertised Lives.

By the Reverend R. Menzies, D.D., Glasgow.

'I Tertius, who wrote this epistle, salute you in the Lord.'—Ro 16^{22}.

When we read the first fifteen chapters of the Epistle to the Romans what impresses us is the massiveness of Paul's intellect; what holds us in the sixteenth chapter is the hospitality of his heart. Fifteen chapters are loaded with the ore of ideas, the last chapter with the love of men and women. Apparently these people mentioned here were all Paul's friends, although he may never have met them face to face. This has always been a puzzle to expositors. Bishop Lightfoot makes the helpful suggestion that they were in large part members of Cæsar's household. It was a matter of common knowledge that they were mostly drawn from the provinces. They might very well have been Paul's personal converts. We must always remember that travel was safe and easy in the Roman Empire. A number of the people mentioned here might reasonably be supposed to have travelled in the East for purposes of commerce, or for other reasons. Paul would have met them in the course of his travels, influenced them in a Christian way, and then sent them back to form the nucleus of the Roman Church. Here, at any rate, is the fact that prior to Paul's sojourn in Rome there were many Christians whom Paul knew by name, whom he treasured in his heart, and whom he numbered

amongst his personal friends and co-workers. There is one chapter in Paul's biography which has never been written, the story of his friendships. This chapter is merely a specimen example of what must have been the case in every Christian community in the Roman Empire. One of the most striking things about the Bible is its startling omissions. The average man has little place in its story. It is only the exceptional man whose name shines with lustre before our eyes, and these only in so far as they are instruments of the Divine purpose. Five out of Christ's disciples are only names to us, and of the thousands of Paul's converts only a few are even names. This does not imply any disparagement of the average man. On the contrary it merely assigns him his proper place in the Divine order. The New Testament does not exalt men, it simply magnifies the cause. And those Christians here in Rome were content to have it so. They did the will of God, as they saw it. They served their generations ere they fell asleep. That was enough for them. They were content if they had a place in Christ's service and Kingdom. Such an one was the hero of our text. 'I Tertius, who wrote this epistle, salute you in the Lord.' This is a delightful human touch. We can easily read between the lines. Paul was dictating his final salutation to Tertius, his private secretary. In a moment of pause the idea occurred to Tertius to send a greeting on his own account. There was no thought in his mind of drawing attention to himself. Probably he knew personally some of these Christians in Rome. He yielded to the perfectly intelligible desire of associating his name with Paul's friendly greetings. He received Paul's cordial approval of his generous instinct. So this modest little greeting gets a place along with Paul's, and Tertius almost accidentally takes his place amongst the immortals. Two main ideas leap out of the heart of this text.

1. The first truth is the *uniting power of the Christian faith*, its capacity to cement into a compact fellowship the most diverse types of people. It creates a bond which not even the political unity of Rome could match. That unity was a purely external one, imposed from without by force. Beneath the smooth surface of Roman society there cropped up the sharpest antagonisms and the roughest cleavages. Society was honeycombed with sects, divisions, and antipathies. There were the literati and the barbarian mob, the Jew citadelled in privilege and those outside the commonwealth of Israel, the gap between the sexes, wide and yawning, and above all the division between slave and free. These ancient divisions are all registered in this chapter of names. One has only to glance at them to realize that truth. Here are Junias and Herodion, obviously Jews, while Urbanus and Ampliatus were certainly Roman; grades of social status such as Rufus and Hermes, who were slaves, and Urbanus and Patroclus, who were clearly Romans of Patrician standing; women, too, as well as men figure prominently in the service of the Church. There were degrees of service also. 'Some laboured in the Lord,' while others 'laboured much in the Lord.' Yet this man Tertius, who knew some of them personally and others not at all, feels warranted in saluting them all as brethren in the Lord.

It is the outstanding distinction of the Christian faith that it possesses this unique power to break down all middle walls of partition. That is its contemporary significance. Thrust it into the midst of the four major barriers which split up the unity of mankind to-day—the divisions of sex, social caste, nationality, and the colour problem—and it still possesses its unique power to soften and heal those conflicts. The problems arising out of these relations will never be solved till they receive a Christian solution. Snobbishness and strife between the classes will only cease when Christ's teaching regarding the intrinsic worth of man is put into practice. The nightmare and horror of the sin of an exclusive and aggressive nationalism will only disappear before the entrance of the light of the gospel. The persecution of the Jews and every noxious form of anti-Semitism will cease only when Christian nations become really Christian. East and West will never meet till they meet at Christ's nail-pierced feet. There is only one power on earth that can level all barriers and stretch forth welcoming hands across every yawning chasm that divides the human race, and that is the power of Christian love.

2. The second thought suggested by this modest salutation is the *dignity of subordinate service*. 'I Tertius, who wrote this epistle, salute you in the Lord.' This man was Paul's amanuensis. Writing to dictation was a humble occupation, but he was proud to fill this post for Paul's sake and for the sake of the Master whom they both served. Tertius could never have composed the Epistle to the Romans. The chances were that he did not even understand it, after he had transcribed it. Nor is he to be reproved on that account, for there is much in its contents to puzzle any intelligence. But one thing he could do. He could write it down at Paul's dictation, so that it was a delight to read. We may freely hazard the suggestion that that was more than Paul could do. Generally men who work at high speed and with impetuosity fret and chafe at the tardy movement of the pen. But Tertius could write with a beautiful penmanship, and he laid that gift at his Lord's feet. He was not ashamed of his writing. 'I Tertius, who wrote this epistle.' He was proud of his achievement. However humble one's work may be, it derives all its dignity and worth from the spirit of consecration that a man puts into it. We cannot all be Pauls. Few, if any, have his flaming genius and dynamic force. But we can all qualify for doing some job well. We have each our gifts, and if we exercise them faithfully we shall not go without our reward. Anatole France tells a beautiful story about a juggler who was anxious to express his devotion to the Virgin Mary. He had no money to offer her, no gifts of speech, no skill in any craft. The only thing he could do was to juggle. So he stole into the Cathedral and before the image of Mary he did all his tricks. Some who looked on were scandalized, but the

Mother Superior commended his action, because he did with heart and soul the only thing he could do well. This incident recalls another lovely story in the Gospels about our Lord, how He took a towel and girded Himself and washed His disciples' feet. The point of the story is the conscious dignity with which our Lord discharged an office of subordinate service. Washing feet was the task of a slave, assigned to the lowest grade of society. Yet Jesus did not think He was demeaning Himself by this action. Indeed He was never so conscious of belonging to the highest order of Being. 'Jesus knowing . . . that he came forth from God, and was going to God . . . took a towel, and girded himself.' There is no high or low in the democracy of service. What gives service its quality is the spirit in which it is done. Let us then offer our gifts, asking no foolish question as to whether the work we are doing is above or beneath our dignity, and let us be content if

. . . only The Master shall praise us, and only The Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees It for the God of Things as They are!

FIRST SUNDAY IN LENT.

Temptation.

BY THE REVEREND WILLIAM BARCLAY, B.D., GLASGOW.

'He will not suffer thy foot to be moved.'—Ps 121^3.
'Never will he let you slip.'—(Moffatt).

Lord Fisher, the famous First Lord of the Admiralty, had a gift for vivid and for pungent phrases, and on one occasion he dropped the remark, 'Life is strewn with orange peel.' There is in life the constant possibility, not so much of deliberately walking into sin, as of slipping and falling, almost inadvertently, to temptation. Once I paid a visit to a great sugar refinery. When the sugar arrives to be refined it comes in sacks and it has solidified until it is almost as hard as rock. It has first to be put into a machine which crushes it and grinds it down into a powder. That machine was down in a pit in the ground and on a little ledge on the side of the pit a man stood receiving the sacks, slitting them open and tipping them into the grinding machine. It was fascinating to watch the teeth of the great machine slowly reducing the hard, solid mass to powder. But there was a safety measure. The man who stood on the narrow ledge wore round his waist a belt and to the belt there was a chain and the chain was fixed to a strong staple in the side of the pit lest he at any time should slip and be plunged to serious injury or to death in the machine. He had something to keep him from slipping. That is the kind of thing the Psalmist is thinking of here. He is thinking of life as a perilous and as a slippery pathway full of the most dangerous pitfalls into which a man may fall and he says of God, 'Never will He let your foot slip.'

In the nature of things it is not possible that we should escape temptation. That will come to every man; but in the very structure of life there are strong and precious things which will, if we remember them, keep us from slipping and keep us from falling.

1. For one thing *there is the memory of our traditions.* Pericles was the greatest statesman whom Athens ever produced and he used to say that every time he went to address the assembly of the Athenians he said to himself, 'Pericles, remember that you are a Greek and that you go to speak to citizens of Athens.' He was heir to a great tradition; he spoke to a people with a glorious history; and he knew that he must not fall below the record of the past. When the temptation comes to us to take some unworthy way we should be halted by the thought that we bear a name to which we dare not bring discredit; we belong to a Church to which we dare not bring shame; we serve a Master whose honour on earth is in our hands.

2. But further, *there is the thought of our own self-respect.* When things were going dangerously with Nehemiah, his friends urged him to seek safety and security and he gave them the great answer, 'Should such a man as I flee?' To flee from danger, to seek a cowardly and an unworthy safety, was something which was just not compatible with his self-respect. We have to remember that we can avoid other people but we cannot avoid ourselves. We can refuse to meet others and shut ourselves away from them but we have to live night and day with ourselves. If we stoop to something mean, low or unworthy we may hide it from others but we cannot hide it from ourselves, and life becomes an intolerable thing when a man has done something which makes it impossible for him to meet his own eyes.

3. But still more personal and still more compelling—*there is the memory of those whom we love and of those who love us.* There is a prayer we sometimes pray that 'we should never have cause to blush for those we love or they for us.' When a man is tempted to dishonour and to sin surely he must ask himself, Is this thing going to bring pain and sorrow to those I love? Some one once wrote a parable like this:

'A man sat by the door of his house smoking his pipe; and his neighbour sat beside him and tempted him. You are poor, said the neighbour, and you are out of work, and here is a way of bettering yourself. It will be an easy job and it will bring in money; and it is no more dishonest than many things that are done every day by respectable people. You will be a fool to throw away such a chance as this; come with me and we will settle the matter at once. And the man listened. Just then his young wife came to the door of the cottage and she had her baby in her arms. Will you hold the baby for a minute, she said, for he is fretful and I must hang out the clothes to dry. The man took the baby and held him on his knees; and as he held him the child

looked up, and the eyes of the child spoke. I am flesh of your flesh, said the child's eyes; I am soul of your soul. Where you lead I shall follow. Lead the way father for my feet come after yours. Then said the man to his neighbour, Go, and come here no more.'

This man was kept from falling by the consciousness that, though he might not care whether or not he brought disaster to himself, he could not bring disaster to those he loved.

H. G. Wells in his autobiography told how he was saved from many a thing in his early days. He had just begun to be known and to be successful. All kinds of doors were opening to him and all kinds of social contacts were being made; and amongst them all there were considerable temptations to the lower things. Not long ago he had married and he had set up house at 12 Mornington Road in London and he said, 'It was a good thing for me that behind the folding doors at 12 Mornington Road, slept a fine and valiant little being, so delicate, clean, and credulous of my pretensions, that it would have been intolerable to appear before her unshaven or squalid or drunken or base.' He was kept from slipping by the thought of some one who loved him and whom he loved.

If we fall into sin and if we fall into dishonour not only do we bring sorrow to ourselves, we bring it to others too. All of us must know the feeling that we cannot do certain things, we cannot make ourselves certain things, and then meet the eyes of some one who believes in us and trusts us and who has built their hopes upon us. It is bad enough to look into one's own heart and see the bitterness there. It is worse to look into some one's eyes and see there the pain that we have caused. Here is a great and precious safeguard against falling to temptation.

4. But this very thought goes beyond time and stretches its arms out into eternity. For surely not only does the thought of those we love on earth keep us from falling, but so also does *the memory of the unseen cloud of witnesses who compass us about.* The writer to the Hebrews saw all life lived, as it were, in an arena under the eyes of those who had gone on before. There is an immortality in love. 'Many waters cannot quench love, neither can the floods drown it.' Those who have loved us still love us and life is still lived in their presence; and if we live dishonourably and unworthily we can make heaven less heaven for them. When Thomas Carlyle was an old man he spoke to himself one day and he said, 'Ah, Tom! thou hast grown old and infirm and things have turned out ill for thee but from the grave in Ecclefechan kirkyaird comes your mother's voice, saying, Trust in God and do the right, and this will I do though the heavens fall.' The more we think of it the more we come to realize that in life there is an infinite responsibility, a responsibility that extends not only to the circle of those most dear within this world but to the unseen cloud of witnesses who compass us about.

5. But there remains the one great safeguard against our falling to temptation and that is *the presence of Jesus Christ.* He who thinks of Jesus as a figure in a book knows nothing of Christianity. He who thinks of Jesus as One who lived and died and passed on has no grasp of the essence of the faith. The central truth of Christianity is that Jesus is here. Sometimes we argue what we would do and how we would feel if Jesus should suddenly come to be a visitor to our homes and a guest at our tables. But there is no 'if' about it; He is here. Lady Acland tells of a thing her little daughter once said. She had had one of these bursts of temper that children sometimes have. After the storm there came the peace and mother and child were sitting together on the stairs. Suddenly the child lifted her tear-streaked face to her mother: 'Mother,' she said, 'I wish Jesus would come and stay in this house and then we wouldn't ever be cross any more.' But Jesus is with us always and everywhere. That is the great fact that we do not realize and that we so often forget. He watches us not like a critic or a policeman ready to pounce and to find fault; but He watches us with the eyes of love, eyes which have pain in them when we dishonour ourselves and break faith with Him, eyes which have joy in them when we do well. Here is our great safeguard and our defence. We have His presence; all life is lived in it; and we have more—we have not only His presence but His strength and His spirit; and when He comes to dwell within our hearts He can give to us the victory which He won Himself. He can, by His grace, make us victorious over all temptation and a strength to others who are tempted.

SECOND SUNDAY IN LENT.

The Tenacity of Faith.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'O woman, great is thy faith.'—Mt 15^{28}.

Hard indeed was the lot of the Son of Man in the days of His flesh. The tenderest Spirit that ever breathed, He was subjected to all manner of human malignity. Men twisted His words, misconstrued His motives, derided His claims, and finally crucified Him. He was a lonely Figure in His own home. His own friends forsook Him at need.

Yet the picture is not one of unrelieved darkness. If there were many who wrung His heart with sorrow, there were a few who made it leap with joy. And among the latter, none is more engaging than this heathen woman whose faith, so original and so tenacious, filled the mind of the Master with abounding pleasure.

The incident is familiar. After a clash with a group of narrow-minded Pharisees, Jesus crosses into alien territory, glad, for a time, to breathe a freer air. Into His privacy breaks a wailing woman, beseeching Him on behalf of her suffering child. The disciples would bid her begone but Jesus halts to listen to her desperate plea. Twice our Lord seems to set an insuperable barrier in her way and twice she surmounts it. He feels

instinctively His time will be short. He must therefore confine Himself to the needs of His own countrymen. But she waives the contention aside in her urgency. Our Lord then utters words that seem to be devastating and final, 'It is not meet to take the children's bread, and cast it to dogs.' But the woman, with the eager insight of faith, discerns even here a faint gleam of hope. 'Truth, Lord,' she replies, 'yet the dogs eat of the crumbs which fall from their masters' table.' Faith like this was irresistible, and, greatly moved, Jesus gave the woman her heart's desire.

Note, firstly, *the deep joy our faith gives to Christ.* 'Without faith it is impossible to please God.' Conversely, every time we overcome our ingrained timorousness and make the venture of faith, we bring unwonted joy to the heart of God. It is good to regale ourselves, now and then, by taking a turn up and down in the Old and New Testaments and watching faith in action. Here is David, the stripling, confronting Goliath the giant. Hear the lad rallying his inner resources for the unequal combat. 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.' Or recall the sheer audacity of the prophet Jeremiah's faith when, with a magnificent assurance, he purchased a piece of land which was then in the possession of an enemy that seemed about to overwhelm his countrymen. Pass over into the New Testament. Conceive the light on the face of Jesus as the palsied sufferer, 'borne of four' is lowered at His feet. Watch Him as He listens to the Roman officer pleading for his sick servant. 'I am not worthy that thou shouldest come under my roof: but *speak the word only*, and my servant shall be healed.' Jesus marvelled. Or see the smile of human interest on His face when He decries Zaccheus perched on the tree, oblivious of the jeers of the crowd in his longing for an understanding Friend.

In company like this faith takes fire. How often we grieve the Holy Spirit of God by our incorrigible fear and distrust. What a change it would be for us *and for God* if we could oftener make Him glad by the daring of our faith! Though, like Paul's, our life has been a series of resurrections, how slow we are to believe that He will not change His habits with us and let us fall from His hands. Let us comfort ourselves, as Barrie's mother used to do, with the serenity of a well-loved paraphrase.

Art thou afraid his pow'r shall fail
when comes thy evil day?
And can an all-creating arm
grow weary or decay?
Supreme in wisdom as in pow'r
the Rock of ages stands;
Though him thou canst not see, nor trace
the working of his hands.

Again this human incident is a stimulus to the *obstinacy of faith.* The manner in which Jesus seemed to keep this poor woman in desperate suspense is only a rescript of life. Moreover, He seems to have had a fondness for such a method. In another Gospel we see a father, well-nigh distracted over his afflicted son, striding into the Master's presence in an agony of supplication. Here also the disciples are powerless to help. Looking the man in the eyes, Jesus says, 'If thou canst believe, all things are possible to him that believeth.' With a heart-breaking effort of faith, the father cries, 'Lord, I believe; help thou mine unbelief.' And in response to this last flicker of faith, Jesus utters the healing word and the boy is restored.

It is moving to consider this aspect of faith—how it contrives, when all seems over, to 'follow the gleam.' Says Evangelist to trembling Christian, 'Do you see yonder wicket-gate?' Christian can only answer with a blunt 'No.' Then, 'Do you see yonder shining light?' And he can only falter, 'I think I do.' And so, gropingly, tentatively, yet perseveringly he follows on toward the celestial city. How often God flashes into our doubting hearts an intuition, a gentle leading of His Spirit in the hope that we may learn the habit of blind, instantaneous obedience. Life is a long journey, much of it in the dark. As we journey onward, the light we carry with us, dim though it be, is reflected back from many a Neon sign and we know that we are on God's great North Road that leads home at last.

Finally this woman had *a wondrous faith in the amplitude of Christ's resources.* Mere crumbs are all she asks for, but she knows that behind Him is 'God's plenty.'

I remember standing by Niagara and being duly impressed by that ceaseless flow—emblem of the illimitable fullness of God. But I was even more impressed when I visited the power station at the edge of the falls. In this quiet place one heard only the faint hum of the dynamos. I suppose that no more than a mere trickle—not a hundred-thousandth part of these mighty waters has thus been harnessed, but it shed light and supplied power for miles around. With what awe the Apostle regarded the forces of God waiting to be added to his human weakness. One can fancy him seeking to instil into his converts a sense of its grandeur and its exhaustless immensity. 'God is able—able to do—able to do all—able to do above all—able to do abundantly above all—able to do exceeding abundantly above all—able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us.*'

We are often straitened in ourselves; we need never be straitened in God.

His love has no limits, His grace has no measure
His power no boundary known unto men
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

Is this mere rhapsody or actual fact? To doubt it is to dishonour the memory of countless thousands down the ages who have put it to the proof—the memory of the heroes of the faith, who 'subdued kingdoms, wrought righteousness, obtained promises, . . . out of weakness were made strong.'

Let us kindle our faith in Christ at the heart

of this alien woman. Her belief in Him, in His power, His grace, His leadership was something to set His own heart aflame with joy and His mind with wonder. Who follows in His train ?

It is said that when Garibaldi led an infantry attack against the Austrians he never looked round to see if his men were following ; he knew, to a dead certainty, that at the moment when he reached the enemy *he would feel his men's breath hot on the back of his neck*.

Let us offer to the Captain of our salvation the same utter loyalty, the same unquestioning obedience, the same unconquerable faith.

THIRD SUNDAY IN LENT.

The Light of Men.

BY PROFESSOR THE REVEREND HAROLD ROBERTS, M.A., PH.D., RICHMOND.

'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.'—Eph 5^{14} (R.V.).

Christianity is the religion of light. It takes its rise from Him in whom was life and the life was the light of men. Wherever Christianity is set down in this world, it cleaves the darkness. If the darkness is not dispelled, the light still shines, quenchless and undimmed. Throughout the New Testament the metaphor of light abounds. The terrible choice that confronts every individual is the choice between walking in darkness and walking in light. Christians are children of light. They are partakers of the inheritance of the saints in light. As they do battle with the powers of darkness, they put on the armour of light. For them, light has shone out of darkness and the light of the knowledge of the glory of God floods their path every hour of the day. The secret of their patience and joy is the assurance that they are in the hands of Him who has brought life and immortality to light. There was the light which enlighteneth every man coming into the world. To turn one's back on the light is to endure the outer darkness.

Christ is the true Light. What do we mean when we use this familiar phrase ?

We mean something more than intellectual enlightenment although we do mean that. Our Lord, it is true, was not primarily a philosopher or a theologian in the technical sense of the term. But what He was and what He did provides the key to the interpretation of the world. 'All things,' wrote St. Paul, 'have been created through him, and unto him.' That was a daring saying but it was prophetic of the day when philosophy will see in the fact of Christ the solution of the riddle of the universe. Christianity can have no part in the flight from reason. It has nothing to hide and it should welcome unfettered inquiry. Of course, if we have made up our minds that the universe has no meaning or that what is not amenable to scientific measurement and analysis is either irrelevant or illusory, the result of our investigation will be darkness rather than light. But if we do believe that life has a meaning and if we are prepared to acknowledge the authority of moral and spiritual ideals, Christianity has no serious competitor even as a philosophy.

It is possible, however, to hold that Christianity is true in the abstract and yet to walk in darkness. We may still evade its moral challenge and, for all practical purposes, live as though Christ had not come into the world. When St. Paul, as St. John, refers to light, he thinks specially not of a metaphysical principle but of goodness, righteousness, truth—everything we mean by the character of Christ. The enlightenment of which St. Paul speaks has to do with the transformation of heart and conscience. We are not, perhaps, in danger of falling into some of the vices which surrounded the Asiatic Christians to whom St. Paul wrote. But we are as prone as they were to trifle with the lower voices of the soul, to conform to the standards of ordinary decency and to dismiss the Christian Ethic as impracticable because it has been found difficult and not tried. To us, as to those early Christians who had forgotten that they were no longer living in the realm of darkness, the warning as well as the promise is delivered : 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.'

The question of human freedom has long occupied the stage of controversy and still remains unsettled. We may, however, agree that a man is free to choose the influences which shall determine his destiny. In a word, he is free to allow the light of Christ to pierce the darkness of his life. It is that freedom, so often dormant, that we need to exercise to-day as always.

When the light of Christ shines upon us, we are introduced to ourselves. We come to know ourselves and avoid the perils of self-deceit. Some of us are not anxious to know ourselves. We have a shrewd suspicion that everything is not what it ought to be—that certain thoughts and practices in which we indulge are extremely doubtful. And so we resist introspection. We describe it as morbid and unhealthy. Dr. Fosdick tells us that a high school Principal in America received from a mother whose child was just beginning the study of physiology a letter which read : 'I don't want my Alice to learn no more about her insides.' It was, perhaps, a good thing for Alice that she should divert her studies to other channels but it is important that we should all become acquainted with our true selves, with the motives that actuate our conduct. We drug our conscience so that in the familiar words it becomes our accomplice rather than our guide. We call things by wrong names and make excuses for lapses of various kinds to save our self-respect. We ask advice of people whose standards are at least not higher than our own. We even pray for guidance when God Himself cannot make the course of duty more plain. Christ knows all about human nature—its shufflings, its compromises, and deceits. Let His light shine to the innermost depths of our being so that in His light we may see light.

To walk in the light of Christ is to have fellow-

ship with God. It means that we are prepared to accept His verdict on our lives and respond to the quickening of His Spirit as He shapes our inner and outer life in accordance with His righteous will. Of course, if we are content with conventional morality even though we have seen God in the face of Jesus Christ, we shall miss the joy of His presence. But if we have come to see that no other life than that which is permeated and controlled by God Himself is worthy of our striving, we shall seek it with all our heart and mind and strength. Everything that comes between us and God will become our declared enemy.

When we are brought by Christ into the real world in which there is no darkness, we are not only introduced afresh to ourselves and to God but also to one another. In His light we now see our fellow-men and gain a new insight into their need, their problems and perplexities. Our judgment of others is cleansed from pride and prejudice. We do not project on them our weaknesses, as we tend so easily to do. We are free to serve them without reserve and our service is delivered from self-conscious rectitude, patronage, and the love of power. Our life is itself a condemnation of the works of darkness. But it is more than a condemnation. It brings those who walk in darkness within the healing rays of the eternal light of love.

Christ is the Light of men. Light brings judgment and Christ is our Judge—now and in the world to come. But He is also our Saviour. We shall, nevertheless, fail to know Him as our Saviour unless we are ready to acknowledge Him as our Judge. If we are willing that hidden things should be revealed — even though the revelation may hurt—and that every door of our life should be thrown open to Him, we shall find that His touch has still its ancient power.

There is a way for man to rise
To that sublime abode:
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God.

The Principle of Coherence in the Gospel Story.

By the Reverend Roderic Dunkerley, B.D., Ph.D., Hockley, Essex.

In a recent article [1] I adduced reasons for believing that in our search for the historical Jesus we have commonly neglected a valuable clue—the fact of His acute disappointment and sense of frustration. The evidence for this fact, convincingly set forth by C. J. Cadoux in *The Historic Mission of Jesus*, was quoted and need not be further dealt with here. I propose now to return to the contention with which my article closed, that from this fact as a starting-point we can go on and discover an orderly sequence in the Gospel story, and that 'the general coherence of the resultant picture' raises a strong presumption in favour of its historical accuracy.

Before examining the Gospel material in detail and showing how it falls into an orderly pattern when viewed in this way, a further brief reference may be made to this idea of coherence. It does not appear to have received the attention it deserves.[2]

I used previously the illustration of a detective confronted by a disorderly mass of facts, forming several hypotheses one after another, discarding each in turn because all the facts would not fit in, and then finding a new one which did so satisfy all the relevant evidence; and I argued that under such circumstances the coherence of the new reconstruction of events strongly suggests its correctness. Another illustration may usefully be added. We start to solve a jigsaw puzzle by searching for what may be called the significant pieces—those at the corners and along the sides; if these cohere, we then try to fit others in until we see how previously unrelated pieces can be linked up and the puzzle solved.

My thesis is that if we regard the three passages on which Cadoux has laid such stress [3] as the 'significant pieces' and commence our reconstruction of the Life from them, it is remarkable how many other passages cohere quite naturally and help to form a consistent picture, and I submit that the very fact of this coherence and consistency makes it highly probable that these passages are not only authentic but approximately in their true

[1] The Expository Times, July, 1946.

[2] Cadoux's valuable study on 'The Character of the Gospel-Record' in the *Bulletin of the John Rylands Library*, Feb. 1946, includes a brief statement regarding the 'test of coherence,' but it is not worked out in any detail.

[3] Mt 11^{20-24}, Mt 23^{37-39}, Lk 19^{41-44}.

positions. If this is sound, then we appear to have at last the possibility of an adequate basis for an historical account of Jesus.

I propose to consider first twelve principal coherent passages—'major coherents' we may perhaps call them, and then twenty-four other important though less vital passages—'minor coherents.' There are of course various other passages, especially some containing teaching matter, which fit in quite happily to the pattern of things thus outlined, but which cannot be dealt with here for space reasons.

I.

Our first three passages are naturally those already mentioned:

(1) *The Condemnation of the Cities of Galilee* (Mt 11^{20-24}, Lk 10^{13-15}).

(2) *The Lament over Jerusalem* (Mt 23^{37-39}, Lk $13^{34.\ 35}$).

(3) *At the Gates of Jerusalem* (Lk 19^{41-44}).

I believe that Luke preserves the right order of these three incidents, and that (2) has been displaced in Matthew; the strangeness of Mt 23^{39} coming after 21^{9} has often been remarked, and it seems natural to take it as the farewell of Jesus to the city on His penultimate visit, when plans for the Entry were forming in His mind.

Now, the intense disappointment expressed in these passages requires, as Cadoux has cogently argued, an equally strong hope and expectation at an earlier date, and of this we find plenty of evidence in the early stages of the narrative. I regard one passage as of chief importance, though there is a good deal of corroborative material. It is therefore our next coherent—of course in logical not chronological order.

(4) *The Hope of an Abundant Harvest* (Mt 9^{36-38}).

The words imply a deep sense of the desperate need of the Jewish people at that time, a strong confidence that this need could be met, and a great hope that this would happen and that very soon some great and triumphant consummation would take place. This harvest hope also gleams through the Parable of the Sower—'some an hundredfold, some sixty, some thirty' (Mt 13^{8})—though here we will have to consider the passage again later on in its proper logical connexion. But we may pause for a moment to ask what might not have happened if different hearers of the Word in those early days had been instrumental in bringing thirty others—sixty others—one hundred others into the Kingdom. And we may remember that John tells a picturesque story illustrating the point and quotes Jesus as saying—'Do not say we must wait a long time before harvest comes—lift up your eyes and look on the fields; for they are white already to harvest' (Jn 4^{35}). The absence, both in our principal passage and in these secondary texts, of any hint of an end-of-the-world harvest in the distant future must be remarked; that is an unfortunate marring of the idea based on the interpretation of the Parable of the Tares (Mt 13^{39}), which is probably not primitive material. It is popular in modern hymns, but is certainly not Christ's own emphasis. To Him, a great and splendid harvest was possible very speedily.

But such an expectation implies that an offer of divine blessing had been made to the people and that the imminent prospect of it being received had been proclaimed, and so we come to our next great passage

(5) *The Acceptable Year of the Lord* (Lk 4^{16-21}).

I think Headlam is right in speaking of this scene as 'a typical picture of Jesus preaching in a synagogue.'[1] Luke may well have had good reason for giving this as the manner and substance of the preaching of Jesus in the early days, though he is probably wrong in linking the rejection at Nazareth with this picture; Mark of course tells the story at a later stage (6^{1-6}), and indeed Luke's own narrative implies that he has ante-dated the Nazareth setting (4^{23}). The significance of the Isaiah quotation is greatly increased if we remember the whole passage in which it stands with its promise of unparalleled good to God's people and through them to 'all the nations,' and if we remember that there is no slightest hint or whisper there of tragedy befalling—a point not to be easily dismissed as *argumentum e silentio*. The whole tone and spirit of the passage is one of joyful expectation, and it is altogether natural that His hearers should wonder at 'the words of grace which proceeded out of his mouth.' A modern description of it as 'The Programme of Christianity' is very apt.[2]

Now let us return to (1). This passage gives indirect witness to the glorious possibility of good that had been proclaimed in the cities of Galilee, because the extraordinary words about Sodom must mean that if Jesus and His message had really been accepted these towns would have received power to survive, to be purged from corrupting evil, and to resist decay and defeat whatever Herod or Rome might say or do. The chance of all this—and much more—was lost 'because they repented not.' Then surely the call to repentance must have been prominent in the preaching of Jesus; the fact that they were condemned for not repenting must imply that they had been summoned in unmistakable terms to repent—otherwise the condemnation was unjust

[1] *The Life and Teaching of Jesus the Christ*, 179.

[2] See Henry Drummond's booklet with this title.

and irrelevant. Passage (5), in which we have just found the beneficent offer of God most clearly declared, needs then to be supplemented by

(6) *The Offer of the Kingdom linked with the Call to Repentance* (Mk $1^{14.\ 15}$).

I believe the following colloquial paraphrase brings us very close to the heart of the matter: 'The time has fully come for God's rule to be established on earth—turn right about face and make His thoughts and ways your own—believe this good news and act upon it, and this glorious thing will come to pass.' There were obviously two ways in which God's good purposes for men might come about, either as an arbitrary gift—God bestowing them when and how He pleased, or as a conditioned process—it only being possible for those to receive them who were fit to do so because they had deliberately turned from mammon (or shall we say materialism?) to God. The former is the usual interpretation of the eschatologists, their argument being largely dependent upon the apocalyptic writings current in Palestine at the time of Jesus, but the latter is much more in accord with His thought of God as Father, and is explicitly demanded by His call to repentance. And, after all, it is reasonable to suppose that the prophetic and not the apocalyptic literature provides His real spiritual ancestry.

But (1) yields us another point. It states clearly that in the cities of Galilee 'mighty works' had been done, and we must clearly posit some such as having occurred prior to this lament.

(7) *Mighty Works in Galilee.*

We naturally think of the healing ministry of Jesus in this connexion, but no particular incidents need be given. In the Synoptics there are eleven in this part of the narrative; for our purpose it is not necessary to discuss whether they are all authentic or if they are in their right relative positions—it is the general fact alone that matters. But it would be a mistake to think only of healings in this connexion—some ethical response to such preaching might surely be anticipated, and there is at least one striking story of what we may call moral miracle in the narrative here (Lk 7^{36-50}). There are other hints, too, of lives revolutionized and strange things taking place (Mk 2^{14}, Mt 8^{19-22}, Lk 8^{1-3}). We should particularly remark the significant words in the story of the visit to Nazareth—'He could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief' (Mk $6^{5.\ 6}$). This statement is so unusual that there is a presumption that it is really original and authentic—a saying of Jesus in *oratio obliqua*, or at least a reminiscence of His own account of the episode; the ordinary view of the Early Church on the matter is reflected in the Matthean version (13^{58}). Notice how Mark clearly implies that He had hoped and expected greater results from His visit—that these were hindered by their failure—and that these greater works (cf. Jn 14^{12}) were such that in comparison a few healings were almost insignificant. The exception made to the general statement ('save . . .') suggests the exceptional nature of the 'what-might-have-been.'

Next, when the initial offer of the Kingdom was refused in Galilee, it was evidently necessary that it should also be made in Jerusalem at the very heart of the nation's life. Before the refusal of the nation could be taken as definite and final —that is, before the last lament over the city (passage 3)—appeal and challenge and proclamation had to be conveyed to it in unmistakable terms. We may with reverence imagine Him pondering how best this should be done, and deciding to act as the old prophets had so often done and perform a dramatic action which would itself declare the message He had to give. The picturesque words of Deutero-Zechariah lay ready to hand ($9^{9.\ 10}$); there could not possibly have been a better way of summoning the nation to acknowledge the sovereignty of God in Him than to ride into the city as He did, on an ass—it was saying in effect, 'I am He of whom Zechariah spoke; I come in God's name to offer you His Kingdom upon earth.' So we have our next passage

(8) *The Appeal to Jerusalem* (Mk 11^{1-10}, and parallels in all the Gospels).

On our reading of the story of Jesus, there seems something absolutely inevitable about this act; if it or something comparable had not been found exactly at this point in the narrative, one would have felt there was a strange lacuna. There is, further, one other point of great importance about it which we must notice. The first of the two verses from the prophet is often quoted without the second, but that is a mistake; both must have been in the thought of Jesus, and of many who were present. And Zec 9^{10} is most significant; it anticipates wide and peaceful triumph, and, as in passage (5), there is no hint or suggestion of failure and coming tragedy. In view of what had happened in Galilee, and as I surmise also in Jerusalem on previous visits, the high probability of tragedy must have been present to His mind. But it was essential to His purpose that a *real* challenge and appeal should at this point be made; the whole course of events required it, and the whole spirit of the story demands that we regard it as such.

Slightly, though not very much less compelling, are the reasons for positing our next passage. Even though He knew almost immediately that

the issue was irrevocably settled (passage 3), something would nevertheless have been lacking in His final effort had He not shown with clarity and force what the will of God for Jerusalem was. And this we find in

(9) *The Purging of the Temple* (Mk 11^{15-17}, and parallels).

Here was to be a place where people of all nations could mingle not for commerce but for communion with God—where poor and needy folk could come and find friendship and help—where children were to be made to feel at home, and their eager worship welcomed (Mt $21^{14.15}$). He had said on a previous occasion that He had desired to gather the children of Jerusalem as a hen her chickens—into safety, unity, and peace; now for an hour or two He gave a strikingly beautiful glimpse of this New Order in miniature. In such a spirit and on such principles He would have ordered their city and national life—but they would not. They knew not the time of their visitation.

I must just remark here that the Johannine dating of this incident at the beginning of the ministry, advocated on very slender grounds by the late Dr. Temple and unfortunately accepted by Miss Dorothy Sayers in *The Man Born to be King*, seems to me entirely mistaken. It feels completely out of place there, for surely an unknown preacher would have been summarily dealt with by the authorities for such an act, revolutionary and ominous, while, on the other hand, the development of the story requires it at this point as sequel and completion to the Entry.

Our next passage is a vital one.

(10) *The Unfaithful Husbandmen* (Mk 12^{1-9}, and parallels).

This or something of similar import appears to be required by the context. As soon as a decision was reached and the die finally cast, some blunt statement of the meaning of it all was inevitable, and (10) exactly meets the need. We should notice the suggestions of the initial possibility of harvest, of the continuing hope that this would be yielded, of the awful horror that this was frustrated by wilful sin. There is no thought here that their rejection of Him was necessary and part of the divine plan—rather it is declared to be the sinful refusal of God's better purposes for mankind. It reminds us strongly of the crucial words—'I would . . . but ye would not' (passage 2). Of course it has often been called a *vaticinium ex eventu*; I submit on the contrary that it is a great Manifesto, integral to the sequence of events. If some such utterance had not occurred at this place in the story we should have been conscious of a real gap and certain that something was missing.

We come finally to the last two items in this list of the most vital constituents of the story of Jesus; no exact passages are mentioned because we are not at this stage concerned with details of the events which are given much more fully than in the case of those previously discussed. Our interest is in the coherence of these parts of the story of Jesus with those already considered.

(11) *The Crucifixion.*

(12) *The Resurrection.*

If things developed in the manner suggested by the above series of passages, one conclusion only was possible—a final clash with the authorities leading to His death. But if the story had ended there it is in the highest degree improbable that it would ever have survived at all; it would have passed into oblivion like many another tale of human failure. Its survival and extraordinary influence through two millennia appear logically to require an adequate explanation, and it is strikingly coherent with the whole pattern of the picture so far outlined that the tragic refusal of the divine plan should be followed by yet another attempt to win men's assent to it. If God was what Jesus declared Him to be, He could not take man's No for a final answer; the prayer on the Cross for pardon for His murderers (Lk 23^{34}) arose inevitably out of the heart of Jesus' message and required as its corollary the risen appearances to the disciples and His spiritual leadership of the Church to the moral conquest of mankind. As some one has well put it—'God bore the rebuff and used it to renew the offer.'

Here then are twelve major coherents of the life-story of Jesus, logically and integrally belonging to each other, like the principal pieces of a jigsaw puzzle which together reveal the shape and pattern of the picture. To them we may proceed to add other parts, until the whole picture is complete and coherent.

(*To be continued.*)

Recent Foreign Theology.

The Suffering Messiah in Rabbinic Literature. Over a number of years, M. Brierre-Narbonne has published a series of works dealing with the Messianic passages of the Old Testament in Talmudic, Midrashic and Rabbinic sources. In 1940 he issued a further study, dealing with the Suffering Messiah.[1] This contains forty pages of Hebrew text, in which the author has collected all the passages on which he has based his study, and nearly 140 pages, in which the passages are translated and discussed.

M. Brierre-Narbonne recognizes that there is no evidence of any Jewish belief in a Suffering Messiah before New Testament times, and that while the Targum interprets Isaiah 53 in a Messianic sense, it is not in terms of a Suffering Messiah. Nevertheless, in post-Christian times there developed in Jewish circles the belief in a Messiah ben-Ephraim, or ben-Joseph, who should be put to death and so become a universal Redeemer, and who should be resurrected. This Messiah is not to be identified with the Davidic Messiah, who was always thought of as triumphant, and for whom the Suffering Messiah was no substitute. Nor was there any uniform or orthodox doctrine of the Messiah, and hence the passages cited reflect varied, and sometimes contradictory ideas. The author notes with satisfaction the measure of similarity between ideas found in Jewish sources and ideas that have been characteristic of Christianity.

The passages gathered together are from a wide range of sources, and M. Brierre-Narbonne is very familiar with Jewish literature. He draws on the Talmud and Midrashim—including a large number of Midrashic works—Jewish Folklore and the Cabbala. His industry in gathering and expounding is matched by his industry and skill in calligraphy, for the whole book is reproduced from his autograph. While nothing fundamentally new arises from his study, it is very useful to have all this material assembled, and it is probably of greater volume than most readers would have guessed. It is also very valuable to have the Hebrew text of all the passages cited, since many of them are taken from works not easily accessible.

The History of Religions. An important new series of manuals of introduction to the History of Religions has begun to appear in France, under the general title of *Mana*. So far two volumes have appeared, but a number of others are planned.

The first volume deals with the religion of Egypt.[2] At the beginning of the book there is a short general Introduction to the History of Religions by M. René Dussaud, and an extensive general bibliography of Comparative Religion. This is followed by M. Vandier's study of ancient Egyptian religion. There are chapters dealing with the gods, the theology, funerary religious texts, the divine kingship and the State religion, the Cult and its personnel, Magic and popular religion. In accordance with the general plan of the series the text of each chapter is free from footnotes, and is followed by bibliographical notes and special notes on questions discussed in the chapter. They may be passed over by the general reader, but the more informed reader will find them of particular interest and value. The ephemeral reform of Akhnaton, which has attracted so much attention in modern times, is reduced to its proper proportions and given little space, though the author finds an incipient monotheism elsewhere in Egyptian religion. This is in spite of the great variety of local cults, and of the apparent lack of unity in Egyptian religion, which makes it one of the least interesting of the world's religions to many students of Comparative Religion.

The second volume deals with the religions of Babylonia and Assyria, and also with the religions of the Hittites and Hurrians, the Phœnicians and the Syrians.[3] The part dealing with Babylonia and Assyria is by Professor E. Dhorme, while the rest is by M. René Dussaud. The subjects treated by Dussaud are new to manuals of this kind, and even here they are only briefly treated, since so much of the material on which his work is based has but recently come to light. Our knowledge of the Hurrians is but of yesterday, and little older is our knowledge of the Ras Shamra texts which are much drawn on. Certain theories, associated with Dussaud's name, appear here, such as the view that Terah, the father of Abraham, figures at Ras Shamra as a moon god. This is a much contested view, as also is the view that Yahweh stands here in the form Yw, and that he is represented as the son of El and Elat.[4] Dussaud follows the view of Eissfeldt in resolving the apparent *nomen dei* Moloch into a *terminus technicus* for a child sacrifice, molk. This view has been by no means generally accepted since Eissfeldt propounded it in 1935. Brief as is Dussaud's treatment, and much sub-divided into localities as it is, it is very valuable to have this material brought into a text-book of this kind.

Much more space is occupied by Professor Dhorme's treatment of the religions of Babylonia and Assyria. This is no mere re-hash of what is familiar from other works, but a first class and up-to-date study by a foremost authority. After a brief historical survey, it deals with the idea of the divine, and then with the gods of the world, of the stars and of Nature. It next treats of the

[1] *Le Messie souffrant dans la littérature rabbinique.* Paris, Geuthner.

[2] *La religion égyptienne,* by J. Vandier. Paris, Presses Universitaires de France (1944).

[3] *Les religions de Babylonie et d'Assyrie,* by E. Dhorme, and *Les religions des Hittites et des Hourrites, des Phéniciens et des Syriens,* by R. Dussaud (in one volume). Paris, Presses Universitaires de France (1945).

[4] Cf. THE EXPOSITORY TIMES, December, 1945, p. 80.

national gods, and many readers will be surprised to find Dagan figuring amongst them. Of him Dhorme observes that he is an Amorite deity, whose avatars are becoming better known to us every day. The temple, priesthood, and cult then each claim a chapter, after which the various forms of magic and divination are studied, and finally the mythology.

The connexion of the moon cult of Ur with that of Harran is naturally noted, and Dhorme goes on to observe that 'the migration of Terah, Abram's father, from Ur to Harran offers a singular analogy with that of the cult of Sin.' It is not quite clear whether he means to suggest that the migration of Terah is a reflection of the other, or whether he means that the known migration of moon worship from the one city to the other offers evidence of an ancient connexion which makes easily credible personal migrations from the one city to the other. The reviewer would prefer to say the latter.

It is impossible to note here all the matters of interest to the Biblical student. Suffice it to say that they abound throughout the volume, and the reader will continually have flashing through his mind Old Testament passages on which light is shed by this study.

Excavations at Hamath. The work of archæological excavation has necessarily been almost wholly suspended during the war years, but several important publications presenting the fruits of excavation have been published. Amongst them is a short account of seven years' work at Hamath by the Danish scholar Harald Ingholt.[1] Hamath is a Syrian city which figures frequently in the history of the Old Testament, and any light on its history is welcome to the Biblical student. The Danish expedition, which was financed by the great Carlsberg Foundation, found twelve different levels, of which the earliest, dated in the fifth millennium B.C., is described as yielding a neolithic culture. The great Dominican archæologist, L. H. Vincent, observes that it would be better described as æneolithic, like the fourteenth level of Tell Judaidah, with which Ingholt compares it.[2] The succeeding levels bring the history of the city down to the beginning of the present millennium. Of each level a brief account of architectural traces, pottery, and *objets d'art* yielded by the excavations is given, and there are at the end of the volume a number of plates.

The fifth level, which roughly covers the period of the northern kingdom of Israel, from the Disruption to the fall of Samaria, and which is therefore of most interest to the Old Testament student, has yielded more architectural traces than any other. Five groups of buildings have been found, in the southern part of one of which so many *objets d'art* were found that Ingholt observes that 'one might be tempted to regard it as a royal palace.' These objects, which were made of various materials, are described in turn, together with some sculptured remains. Of these the most interesting are a bronze statue of a god, overlaid with gold, and some stone lions. A number of texts have been unearthed, some Accadian texts dealing with astronomical, economic, magical, medical, and ritual subjects, and some Aramaic graffiti, mostly bearing but a single word, or two words. One is probably the name of the city, and several bear the word צבה followed by what is probably a proper name. Two only have longer texts, and these not very satisfying. One is believed to say 'For 'Abdba'alat,' and the other ''Adanlaram, governor of the king's house.' It is interesting to note that the former of these is believed to contain a dittograph. The chief interest of these graffiti is epigraphic. The majority of the urns of this level are dated as belonging to the eighth century B.C., and it is believed that the violent end of this phase of the city's history, witnessed by the broken and burnt state of many of the finds, was the work of Sargon in 720 B.C.

Neither here nor at any other of the levels does anything sensational appear to have been found. Nevertheless, the steady and patient work that has been done on this and other sites is enabling us increasingly to fill out the background of Old Testament history, and while the extravagant claims that are sometimes made on behalf of archæology are scarcely justified, there is no historian of Israel who can to-day afford to ignore its work.

H. H. Rowley.

Manchester.

[1] *Rapport préliminaire sur sept campagnes de fouilles à Hama en Syrie (1932–1938)* (1940). Munksgaard, Copenhagen.

[2] *Vivre et Penser*, 2nd series (1942), p. 327. (*Vivre et Penser* replaced the *Revue Biblique* during the war years, and three series were issued.)

Entre Nous.

Saint Francis.

R.L.S. once wrote a delightfully excited letter over the discovery of some new works by the old masters which his imagination had conjured into being, including Solomon Crabb by Fielding, and six unknown tragedies of Shakespeare, a great one called Beckett, and an even more tremendous Bible tragedy, in which he rises to his full stature, on David. Yet even these fall into a secondary place compared to a fragment of his Journal, extending over six years, and an unfinished autobiography.

Well, something of that kind has actually happened! Every one knows the *Fioretti*, the Little Flowers of St. Francis of Assisi—that odd and often charming book, blown to us from a strange, far-off, mediæval world—with its curiously

vivid pictures of the early Franciscans, such as the good brother Giles with his wisdom, and the disconcerting Brother Juniper with his quaintnesses and worse; and especially of the founder of the order, and of the remarkable impression that he made on saint and sinner, man and bird and beast. Who does not recall the sermon to the birds, or the impressive story of the stigmata, and the like?

For those who find themselves at home in that strange alien world there is good news indeed. For the Rev. John R. H. Moorman, D.D., has culled, with loving diligence, from ancient sources not a few, a further set of incidents and tales, which he has published under the title, *A New Fioretti: A Collection of Early Stories about Saint Francis of Assisi Hitherto Untranslated* (S.P.C.K.; 3s. 6d. net). It is a quite small volume of some ninety pages, with a scholarly and informing introduction in which knotty points in early Franciscan history are skilfully unravelled for us. For the rest, there are here not a little of the old subtle indescribable charm, and stories, not a few, well worth having in our hands. Once or twice the account here given of certain incidents seems a more credible and likely tale than that set down for us in the former version. In the original *Fioretti*, for example, we are assured that Francis so impressed the Soldan that ultimately he was baptized into the Christian faith. Here we are only told, 'At length, fearing lest some of his people should be converted to the Lord by the power of his words, and so go over to the Christian army, he ordered him (*i.e.*, Francis) with all reverence and every safeguard, to return to our camp, saying to him at the last; "Pray for me that God may reveal to me that law and that faith which is to Him most pleasing."' But we are still, in these stories, in the familiar world of mystery and miracle in which we moved in the old.

Upon the whole, it is a less lovable Francis that looks out at us; sterner and more domineering; in some ways a very human saint, who can be querulous and irritable; and, at times, arbitrary and unfair, not only to himself, which is his own concern, but also to well-meaning souls whom he could hector with a colossal self-assurance, that was sometimes plainly wrong. One likes his love of Bible-reading. 'Moreover he had the Gospels written out; and when, either through sickness or for any other reason, he could not hear Mass, he had read to him the Gospel for the day as it was read in church. This he also kept up until his death. For he used to say: "When I do not hear Mass I adore the Body of Christ in mental prayer; and I worship just as much as when I see it at Mass."' But he was unwisely prejudiced against other books; and truculent in the blind obedience he demanded from his followers. And the Indulgence of the Portiuncula which he claimed from the Pope and got, though only in a modified form, sticks in the throat.

In fact, these new *Fioretti* rather emphasize what one had felt before that, however wonderful their saintliness, these good men must have been difficult to live with, and not least Francis himself.

But then, as Dr. Moorman says with truth, 'St. Francis of Assisi was one of the greatest actors the world has ever known.' Often and often with deliberation, and also unconsciously, because it was his nature, he kept saying and doing something vivid, dramatic, colourful, arresting, that blind eyes might see, and deaf ears hear.

It is little wonder that, as we are told in the original *Little Flowers*, Dominic, watching him, gave it as his opinion that Francis was plainly 'indiscreet.' And, though we are given to understand that he withdrew that judgment, some of us still find it true. A. J. Gossip.

History made in the Church.

'In our time history is being made in the Church.

'Not many years ago such a statement would have been met with a smile of incredulity. At this moment any one who should dismiss the claim out of hand would show himself ignorant of what has been happening during the dark years all over Europe. The Church has been in many countries the sole effective custodian of values that were in danger of perishing from the earth. Divided as it is, the Church has spoken with one voice upon certain ultimate principles, whether the voice was that of an Orthodox metropolitan of Athens, a cardinal archbishop of Munich, or a Lutheran primate of Norway; an Anglican archbishop or a Roman Pope—or of many less conspicuous but not less faithful witnesses, some of whom paid dearly for their witness. There was no other voice that spoke with the like clarity and consistency.

'Not only so, there was, in many countries, no other available centre for a community-life independent of perverted "ideologies," and having promise for the future; and this corporate life expressed itself in common action. Most people know something of the part played in Norway by Bishop Berggrav and his clergy, and the schoolteachers who followed his lead. In Holland the Church inflexibly resisted orders of the usurping government which were contrary to the Law of God. In France an unheard-of unity of witness between Catholics and Protestants gave inspiration to a bewildered people. In Germany there was a similar agreement of the two communions, unprecedented since the Reformation, in protest against iniquities and in succour of the oppressed. Since the close of the War we have learnt unsuspected facts about the persistence and weight of the "church-opposition" in Germany—the only effective opposition there was, by general admission, even though it largely failed of immediate results.'[1]

Modern Idolatries.

'In our time there have appeared within what was once Christendom movements using the language of religion and offering God-substitutes—that is, idols—in the place of the living God of Christian revelation. Some of these idols of our time have shown themselves, by their fruits, to be

[1] C. H. Dodd, *The Bible To-day*, 141 f.

no better than the abominations of the heathen which the Hebrew prophets denounced. It is no longer plausible, either to hold that a man's theology—that is, his thought about God—does not matter; or to pretend that there is no great difference between the Christian faith and any sort of religiosity that may appeal to this man or that. Christians believe that the God revealed in Christ and attested in the Scriptures is the one real God, and the worship of any God-substitute is idolatry. The issue is defining itself clearly in terms of contemporary history. It behoves the individual Christian to be on his guard against any such God-substitute, whether it be a political idea, or some fashionable cult, or merely the product of his own "wishful thinking." The safeguards which this epistle (1 John) recommends are, to live within the fellowship of the Church, and to adhere loyally and with understanding to the authentic tradition of the apostles; keeping always in view that which the apostles attest, and which creates the fellowship of the Church—the historical revelation of God in the life and words of Jesus Christ. To put it briefly for our own situation: a concentration upon the New Testament, and the Gospels in particular, in the context of a living Church fellowship, is our best safeguard against modern idolatries.' [1]

The Language of Religion.

In *The Preachers' and Class-Leaders' Magazine* for January-February, 1947, Mr. R. G. Jewson asks, Is the language of religion understood?

'The language of religion is quite different from that of ordinary life. As soon as we enter a church and listen to the service we are transported into a world quite other than that in which the rest of our lives is lived. Words and phrases are used there which we hear nowhere else, and words and phrases which we do hear elsewhere are used there in a quite different sense from that to which we are accustomed. And the style is frequently archaic and difficult. This applies equally to the readings from the Bible, the prayers, the hymns, and often the sermon, although there, at least, the preacher is at liberty to use what language he pleases. . . .

'The result of all this is that if the man in the street who has attended church for a few baptisms—perhaps only one—and weddings, who may or may not have been to Sunday-school, and may or may not have received any religious instruction at school which he remembers, goes from the street into a church, he finds the atmosphere entirely foreign to him, as if he had entered a meeting of Englishmen whose ancestors had emigrated to Mars three hundred years ago and whose civilization since then had developed on quite different lines from our own. And unless he stays to learn the strange language which he hears, he is not likely to gain much from his visit to church.

'Most churchgoers have been brought up in the atmosphere of religious language, and have some inkling of its meaning. But they are placed by its use in very grave danger: either they suddenly, perhaps during adolescence, come to notice the remoteness of religious language from that of science and industry and politics and everyday life, and decide that therefore religion itself is remote from these things, and its adherents either insincere or half-witted, or else they hear and use the phrases so often without understanding their full meaning that in the end they slip off the tongue and percolate through the brain with as much meaning and value as is possessed by the words of a second-rate cathedral guide who has simply learnt his piece by heart.'

Abide With Me.

The *Daily Express* made an inquiry among about six hundred of its readers as to the most popular hymn. The greatest number of votes was given to 'Abide With Me.' 'O God Our Help in Ages Past' came second. In addition to stating their choice readers were asked to give the reason for it. Dean Matthews undertook to read the correspondence and choose the best reason. This was his choice:

'Lying on the deck of a troopship under a starry Mediterranean sky I was moved almost to tears by the loveliest music I ever heard, the spontaneous hymn-singing of soldiers going overseas. They began with "Abide With Me," then "Eternal Father," "Rock of Ages" and other old favourites, then "Abide With Me" again, then a deep, soul-filling silence. "Abide With Me" is everyone's hymn, expressing a need common to all in a way any one can understand. The words are simple and moving, the tune perfectly matched and within the range of the most limited voice. In hymns, as in all things, beauty combined with simplicity is the secret of greatness.'

German War Censorship and 'The Expository Times.'

When speaking in St. Michael's Church, Crieff, on Remembrance Sunday, the Rev. C. M. Hepburn recalled an interesting incident and this has been reported in the *Strathearn Herald*. He said that the Rev. G. W. Hamilton, Comrie, for some years a prisoner-of-war in Germany, had told him lately that the first news about Dunkirk received in his camp came through THE EXPOSITORY TIMES. Being a theological magazine and not a newspaper it had eluded the German censors. In that particular number there was a children's address with the story of 'The Little Ships' of Dunkirk. So THE EXPOSITORY TIMES had served an unexpected and happy additional purpose.

---

[1] C. H. Dodd, *The Johannine Epistles*, 141 f.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.